English Translation of

Sunan Ibn Mâjah

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Compiled by:

Imâm Muhammad Bin Yazeed Ibn Majah Al-Qazwînî

Volume 5

From Hadith No. 3657 to 4341

Ahâdith edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Ali Za'i

Translated by:

Nasiruddin al-Khattab (Canada)

Final review by:

Abu Khaliyl (USA)

سنن ابن ماجه

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In the Name of Allâh,
the Most Gracious, the Most Merciful

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapters On Etiquette

(المعجم ٣٣) أَبْوَابُ الأَدَبِ

(التحفة ٢٥)

Chapter 1. Honoring One's Parents

(المعجم ١) - بَابُ بِرِّ الْوَالِدَيْنِ

(التحفة ١)

3657. It was narrated that Abu Salamah As-Sulâmi said that the Prophet ﷺ said: "I enjoin each one to honor his mother, I enjoin each one to honor his mother, I enjoin each one to honor his mother (three times), I enjoin each one to honor his father, I enjoin each one to honor his guardian who is taking care of him, even if he is causing him some annoyance." (***Hasan***)

٣٦٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَلِيٍّ، عَنْ أَبِي سَلَامَةَ السُّلَامِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: **«أُوصِي امْرَءًا بِأُمِّهِ. أُوصِي امْرَءًا بِأُمِّهِ. أُوصِي امْرَءًا بِأُمِّهِ [ثَلَاثًا]. أُوصِي امْرَءًا بِأَبِيهِ. أُوصِي امْرَءًا بِمَوْلَاهُ الَّذِي يَلِيهِ، وَإِنْ كَانَ عَلَيْهِ مِنْهُ أَذًى يُؤْذِيهِ»**.

تخريج: [حسن] أخرجه أحمد: ٤/ ٣١١ من حديث منصور به، أخرجه الطبراني: ٤/ ٢٢٠، ح: ٤١٨٦ من حديث ابن أبي شيبة به، وهو في المصنف: ٨/ ٣٥٢، ٣٥٣ * عبيدالله بن علي بن عرفطة مجهول(تقريب)، ولحديثه شاهد عند الحاكم: ٤/ ١٥٠، وصححه، ووافقه الذهبي.

Comments:

In Arabic the word *Mawla* has many meanings such as master, freed slave, friend, relative, cousin (son of paternal uncle), ally, supporter, etc. So, here we chose an expression (guardian) that covers all the above relations.

The Arabic word *Yaleehi* means meeting and approaching; the relation of a master and his slave is very deep and strong which continues in another form even after being freed. Blood relations also cannot be severed. Neighbors, friends, classmates, colleagues, employees and employers, all such persons come into contact with each other constantly. So, they should cooperate with each other and should avoid causing harm.

3658. It was narrated that Abu Hurairah said: "They said: 'O Messenger of Allâh, whom should I treat kindly?' He said: 'Your

٣٦٥٨ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

mother.' He said: 'Then who?' He said: 'Your mother." He said: 'Then who?' He said: 'Your father.' He said: 'Then who?' He said: 'The next closest and the next closest."' (*Sahih*)

قَالَ: قَالُوا: يَا رَسُولَ اللهِ! مَنْ أَبَرُّ؟ قَالَ: «أُمَّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أَبَاكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «الأَدْنَىٰ فَالأَدْنَىٰ».

تخريج: تقدم، ح:٢٧٠٦ مطولاً، وصححه البوصيري.

Comments:

a. Some people believe that by giving some money to their parents they have fulfilled their rights, this is a mistake. If one lives apart from them he has to be in contact with them by correspondence. Enquiring about their well-being, visiting them, spending some time in their company, consulting them in their own matters, trying to make them happy, and the other actions that please them, are also compulsory. The abovementioned matters are the psychological and sentimental requirements of parents, fulfilling them is more important than fulfilling their physical requirements.
b. The stronger the relations, the greater the rights; for example full siblings have more rights than cousins.

3659. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No child can compensate his father unless he finds him a slave, and buys him and sets him free." (*Sahih*)

٣٦٥٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

تخريج: أخرجه مسلم، العتق، باب فضل عتق الوالد، ح:١٥١٠ عن ابن أبي شيبة به، وهو في المصنف:٨/ ٣٥١.

Comments:

a. One should spare no effort to serve and support his parents.
b. Manumission of slaves is a great good deed.
c. Children of a free man from his slave woman become free while their mother still remains a slave. Parents and their children all could be slaves at the same time, and thereafter the master emancipates a son, while his parents still remain slaves. In such a situation it is possible that a child may purchase his parents, and then they will become free for being in the ownership of their own child.

3660. It was narrated from Abu Hurairah that the Prophet ﷺ said: "*Qintâr* is twelve thousand *'Uqiyah*, each *'Uqiyah* of which is

٣٦٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [قَالَ:] «الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَّةٍ. كُلُّ أُوقِيَّةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى هٰذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ».

better than what is between heaven and earth." And the Messenger of Allâh ﷺ said: "A man will be raised in status in Paradise and will say: 'Where did this come from?' And it will be said: 'From your son's praying for forgiveness for you.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٦٣ عن عبدالوارث به، وصححه ابن حبان، ح: ٦٦، والبوصيري، وله شاهد عند الحاكم: ٢/ ١٧٨.

Comments:

a. Asking forgiveness for the dead is a good deed and a favor to them.
b. Children should always supplicate for the forgiveness of their parents.
c. Supplications benefit living people as they benefit the dead.

٣٦٦١ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ، ثَلَاثاً. إِنَّ اللهَ يُوصِيكُمْ بِآبَائِكُمْ. إِنَّ اللهَ يُوصِيكُمْ بِالأَقْرَبِ فَالأَقْرَبِ».

3661. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ said: "Allâh enjoins you to treat your mothers kindly" - three times - "Allâh enjoins you to treat your fathers kindly, Allâh enjoins you to treat the closest and the next closest kindly." (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٤/ ١٣٢ من حديث إسماعيل بن عياش به، وتابعه بقية (أحمد: ٤/ ١٣١)، وصرح بالسماع، وله شاهد من حديث بهز عن أبيه عن جده، وقال البوصيري في حديث ابن ماجه: هذا إسناد صحيح.

٣٦٦٢ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟ قَالَ: «هُمَا جَنَّتُكَ وَنَارُكَ».

3662. It was narrated from Abu Umâmah that a man said: "O Messenger of Allâh, what are the rights of parents over their child?" He said: "They are your Paradise and your Hell." (*Da'if*)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، وقال الساجي: اتفق أهل النقل على ضعف علي بن يزيد.

٣٦٦٣ – حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا

3663. It was narrated that Abu

Dardâ' heard the Prophet ﷺ say: "The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not."

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ. فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ».

تخريج: [حسن] تقدم، ح:٢٠٨٩.

Comments:

a. 'Or not' here means if one displeases his parent, the door of Paradise will not be opened for him, and thus he will lose at the door of Paradise.

b. 'Whether you take advantage' means if one pleases his father, the door of Paradise will surely be opened for him.

c. If a parent orders something which displeases Allâh then he should not be obeyed. Despite this he should be respected and served.

Chapter 2. Uphold Ties With Those With Whom Your Father Used To Uphold Ties

(المعجم ٢) - بَابٌ: صِلْ مَنْ كَانَ أَبُوكَ يَصِلُ (التحفة ٢)

3664. It was narrated that Abu Usaid, Mâlik bin Rabi'ah, said: "While we were with the Prophet ﷺ, a man from Banu Salamah came to him and said: 'O Messenger of Allâh, is there any way of honoring my parents that I can still do for them after they die?' He said: 'Yes, offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have were it not for them.'" (***Hasan***)

٣٦٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ، مَوْلَىٰ بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ، مَالِكِ بْنِ رَبِيعَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللهِ! أَبَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ: «نَعَمْ. الصَّلَاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِيفَاءٌ بِعُهُودِهِمَا مِنْ بَعْدِ مَوْتِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في بر الوالدين، ح:٥١٤٢ من حديث ابن إدريس به، وصححه ابن حبان، والحاكم:٤/ ١٥٤، ١٥٥، والذهبي، وأشار المنذري إلى أنه حسن (الترغيب:٣/ ٣٢٣).

Comments:

a. Loving our own children is a sign of being merciful and affectionate to them.

b. Hearts are in the control of Allâh. The Prophet ﷺ used to exhort and present the truth but granting guidance is in the Hands of Allâh.

Chapter 3. Honoring One's Father And Being Kind To Daughters

(المعجم ٣) - بَابُ بِرِّ الْوَالِدِ وَالإِحْسَانِ إِلَى الْبَنَاتِ (التحفة ٣)

3665. It was narrated that 'Âishah said: "Some Bedouin people came to the Prophet ﷺ and said: 'Do you kiss your children?' He said: 'Yes.' He said: 'But we, by Allâh, never kiss (our children).' The Prophet ﷺ said: 'What can I do if Allâh has taken away mercy from you?'" (*Sahih*)

٣٦٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ قَالُوا: نَعَمْ. فَقَالُوا: لٰكِنَّا، وَاللهِ! مَا نُقَبِّلُ فَقَالَ النَّبِيُّ ﷺ: «وَأَمْلِكُ أَنْ كَانَ اللهُ قَدْ نَزَعَ مِنكُمُ الرَّحْمَةَ؟».

تخريج: أخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال وتواضعه، وفضل ذلك، ح:٢٣١٧/٦٤ عن ابن أبي شيبة به، والبخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح:٥٩٩٨ عن هشام.

3666. It was narrated from Ya'la Al-'Âmiri that he said: "Hasan and Husain came running to the Prophet ﷺ and he embraced them and said: 'Children make a man a miser and a coward.'" (***Hasan***)

٣٦٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، عَنْ يَعْلَى الْعَامِرِيِّ أَنَّهُ قَالَ: جَاءَ الْحَسَنُ وَالْحُسَيْنُ يَسْعَيَانِ إِلَى النَّبِيِّ ﷺ. فَضَمَّهُمَا إِلَيْهِ، وَقَالَ: «إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ».

تخريج: [حسن] أخرجه أحمد:٤/١٧٢ عن عفان به، وهو في المصنف:١٢/٩٧، وصححه البوصيري، والحاكم:٣/١٦٤، وانظر، ح:١٤٤، وهذا طرف منه.

Comments:

a. While spending in the cause of Allâh, a human being, sometimes, thinks that if he could save this money it would serve his children. Though controlling such feelings is difficult, but one should try to keep them in limits to avoid being a miser.

b. At the time of *Jihâd* the thoughts of children occupies one's mind. He would think about them, that if he becomes martyr, what would happen to his

children? Such feelings make him become coward.

c. Love of children should be subject to the rulings of *Shari'ah*.

3667. It was narrated from Surâqah bin Mâlik that the Prophet ﷺ said: "Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you." (***Da'if***)

٣٦٦٧ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسى بْنِ عُلَيٍّ، سَمِعْتُ أَبِي يَذْكُرُ عَنْ سُرَاقَةَ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلَا أَدُلُّكَ عَلَى أَفْضَلِ الصَّدَقَةِ؟ ابْنَتُكَ مَرْدُودَةً إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٧٥ من حديث موسى بن عُلَيّ به، وصححه الحاكم على شرط مسلم: ٤/ ١٧٦، ووافقه الذهبي، وعلته الانقطاع بين سراقة وعُلَيّ، صرح به البوصيري وغيره.

Comments:

a. After marrying a daughter off, her parents are no longer responsible for her maintenance.

b. The father is responsible to spend on his widow or divorced daughter if she is not married again.

c. Spending on a daughter and her small children is highly rewardable.

d. Similarly, by spending on a sister and niece one receives a great reward.

e. Taking care of a poor widow and her orphan children, even if she is not a relative, is a great good deed.

3668. It was narrated that Sa'sa'ah, the paternal uncle of Ahnaf, said: "A woman entered upon 'Âishah with her two daughters, and she gave her three dates. (The woman) gave each of her daughters a date, then she split the last one between them. She ('Âishah) said: 'Then the Prophet ﷺ came and I told him about that.' He said: 'Why are you surprised? She will enter Paradise because of that.'" (***Sahih***)

٣٦٦٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ. أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ، عَمِّ الأَحْنَفِ قَالَ: دَخَلَتْ عَلَى عَائِشَةَ امْرَأَةٌ. مَعَهَا ابْنَتَانِ لَهَا. فَأَعْطَتْهَا ثَلَاثَ تَمَرَاتٍ. فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً. ثُمَّ صَدَّعَتِ الْبَاقِيَةَ بَيْنَهُمَا. قَالَتْ: فَأَتَى النَّبِيُّ ﷺ فَحَدَّثْتُهُ. فَقَالَ: «**مَا أَعْجَبَكِ؟ لَقَدْ دَخَلَتْ بِهِ الْجَنَّةَ**».

تخريج: [صحيح] أخرجه عبد بن حميد في مسنده (ق: ١٩٥، ح: ١٥٣٠) عن ابن أبي شيبة به إلا أن فيه: عن صعصعة عن الأحنف، وهو وهم من الناسخ، وللحديث شواهد عند البخاري، ح: ٥٩٩٥، ١٤١٨، ومسلم، ح: ٢٦٣٠/ ١٤٧، ١٤٨ وغيرهما، وحديث ابن ماجه صححه البوصيري.

Comments:

a. Love of children is natural and commendable.
b. The reward for being kind to daughters is Paradise.
c. If one cannot give charity abundantly, he should not hesitate in giving what is possible for him.

3669. 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.'" (*Sahih*)

٣٦٦٩ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ قَالَ: سَمِعْتُ أَبَا عُشَّانَةَ الْمَعَافِرِيَّ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَتِهِ، كُنَّ لَهُ حِجَاباً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٥٤ من حديث حرملة به، وهو في مسند ابن المبارك، ح: ١٥٣، وصححه البوصيري، وله شواهد عند البخاري، ومسلم، ح: ٢٦٣٢ عن أبي هريرة، وأبي داود، ح: ٥١٤٧ عن أبي سعيد الخدري وغيرهما.

Comments:

Taking care of sisters and girls of relatives has the same reward.

3670. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise." (*Sahih*)

٣٦٧٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرٍ، عَنْ أَبِي سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ».

تخريج: [صحيح] أخرجه ابن المبارك في المسند، ح: ١٤٦ عن فطر به، وصححه ابن حبان، ح: ٢٠٤٣، والحاكم، وتعقبه الذهبي فقال: شرحبيل واهٍ، وضعفه البوصيري، وللحديث شاهد صحيح عند أحمد ٣/ ٣٠٣، وقال الهيثمي: ٨/ ١٥٧: وإسناد أحمد جيد، وله شاهد آخر عند مسلم وغيره.

Comments:

a. 'For the time that they are together' means till their marriage, or till their death before the marriage, he should treat them kindly, take care of them properly and fulfill their appropriate necessities. If he dies before marrying them off and was kind with them till his death, then he will enter Paradise.

3671. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Be kind to your children, and perfect their manners." (***Da'if***)

٣٦٧١ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ: أَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**أَكْرِمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ**».

تخريج: [إسناده ضعيف] أخرجه العقيلي: ١/ ٢١٤ من حديث سعيد بن عمارة به، وضعفه البوصيري * سعيد والحارث بن النعمان ضعيفان كما في التقريب وغيره.

Comments:

There are other *Ahâdith* that prove the same meaning, for example the Prophet ﷺ said: "A father gives his son nothing better than good manners." (*Jâmi' At-Tirmidhi*: 1952). The narrator of that *Hadith* is 'Amr bin Sa'eed bin 'Âs, ؓ who is a *Tâbi'i* (a follower of the Companions) and he did not state whether he heard it from a *Tabi'i* or a Companion.

Chapter 4. The Neighbor's Rights

(المعجم ٤) - بَابُ حَقِّ الْجِوَارِ التحفة ٤)

3672. It was narrated from Abu Shuraih Al-Khuzâ'i that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him treat his neighbor well. Whoever believes in Allâh and the Last Day, let him honor his guest. Whoever believes in Allâh and the Last Day, let him say something good or else remain silent." (***Sahih***)

٣٦٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، [فَلْيُحْسِنْ إِلَى جَارِهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ،] فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ**».

تخريج: [صحيح] أخرجه مسلم، الإيمان، باب الحث على إكرام الجار والضيف ولزوم الصمت إلا عن الخير ... الخ، ح: ٤٨/ ٧٧ من حديث سفيان به، وأخرجه البخاري من حديث سعيد المقبري عن أبي شريح به، ح: ٦٠١٩، ٦١٣٥، ٦٤٧٦.

Comments:

a. A partner of a business, a nearby shopkeeper in a market, an office friend or a classmate, a roommate in a hostel, or a student living in the same building, or a co-worker in a factory and the like, are all considered neighbors.

b. Honoring a guest means preparing for him a dish other than the usual dish, taking care of his rest and comfort and not showing displeasure on his arrival and the like.

c. Controlling one's tongue leads to the remembrance of Allâh, recitation of the Qur'ân and the like, and helps one do more good deeds.

3673. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs." (***Sahih***)

٣٦٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَ عَبْدَةُ بْنُ سُلَيْمَانَ: ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

تخريج: أخرجه البخاري، الأدب، باب الوصاءة بالجار، وقول الله تعالى: واعبدوا الله ... الخ، ح:٦٠١٤ من حديث يحيى بن سعيد به، ومسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح:٢٦٢٤ عن ابن أبي شيبة به.

3674. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs.'" (***Sahih***)

٣٦٧٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٢/ ٤٤٥ عن وكيع به، وتابعه أبوقطن عنده:٢/ ٣٠٥، وصححه البوصيري.

Comments:

a. The Prophet ﷺ would not give any religious ruling with his own free will, rather he used to follow the rulings of revelation, and order people also to abide by them.

b. The principals of inheritance are derived from the texts of the Islamic *Shari'ah*, so they are not subject to the method of Islamic analogy.

c. A neighbor should be treated kindly as much as possible.

Chapter 5. The Guest's Rights

(المعجم ٥) - بَابُ حَقِّ الضَّيْفِ

(التحفة ٥)

3675. It was narrated from Abu Shuraih Al-Khuzâ'i that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him honor his guest, and grant him reward for a day and a night.[1] And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity." (***Sahih***)

٣٦٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَ صَاحِبِهِ حَتَّى يُحْرِجَهُ. الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ. وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ثَلَاثَةِ أَيَّامٍ، فَهُوَ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح: ٣٦٧٢.

Comments:

a. It is compulsory to give a warm welcome to a guest for one day and night. However, this should be to the extent of one's capability.

b. A guest has the right of hospitality, i.e., to eat and stay at the house of his host, for the second and third day also.

c. After three days, being a guest and eating there is *Sadaqah* (charity), and a well-settled person does not like to eat *Sadaqah*.

3676. It was narrated that 'Uqbah bin 'Âmir said: "We said to the Messenger of Allâh ﷺ: 'You send us and we stay with people who do not show us any hospitality. What do you think of that?' The Messenger of Allâh ﷺ said: 'If you stay with people and they give you what a guest deserves, then accept it. If they do not do that, then take from them what they should have offered which a guest is entitled to.'" (***Sahih***)

٣٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا لِرَسُولِ اللهِ ﷺ: إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَا. فَمَا تَرَىٰ فِي ذٰلِكَ؟ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا. وَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

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[1] They differ over its interpretation; between lavishly honoring him for a day and a night while he is a guest, or providing him provisions for a day and a night, which is more general and may be used by him on the remainder of his journey. See *Fathul-Bâri*.

تخريج: أخرجه البخاري، المظالم، باب: قصاص المظلوم إذا وجد مال ظالمه، ح:٢٤٦١/ ٦١٣٧ من حديث الليث به، ومسلم، اللقطة، باب الضيافة ونحوها، ح:١٧٢٧ عن محمد بن رمح به.

Comments:

a. It is the villagers' responsibility to provide food, accommodation and other facilities for an official person who comes to carry out the official tasks.

b. Nowadays, in big cities the government provides the facilities of accommodation for official persons, so the officers should stay there and should not burden their subordinates.

c. Whenever allowances for traveling and the like are provided to an official, he has to use them properly. He should not take extra money by spending lavishly or by giving false statements.

3677. It was narrated that Miqdâm Abu Karimah said: "The Messenger of Allâh ﷺ said: 'Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it.'" (*Sahih*)

٣٦٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْلَةُ الضَّيْفِ وَاجِبَةٌ. فَإِنْ أَصْبَحَ بِفِنَائِهِ، فَهُوَ دَيْنٌ عَلَيْهِ. فَإِنْ شَاءَ اقْتَضَىٰ، وَإِنْ شَاءَ تَرَكَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأطعمة، باب ماجاء في الضيافة، ح:٣٧٥٠ من حديث منصور به.

Chapter 6. The Orphan's Rights

(المعجم ٦) - بَابُ حَقِّ الْيَتِيمِ (التحفة ٦)

3678. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women." (*Hasan*)

٣٦٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمِ وَالْمَرْأَةِ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرىٰ:٥/٣٦٣، ح:٩١٤٩ من حديث يحيى به * وابن عجلان صرح بالسماع عنده، وصححه البوصيري، وله شاهد من حديث أبي شريح الخزاعي رضي الله عنه، أخرجه النسائي أيضًا، ح:٩١٥٠ .

Comments:

a. An orphan needs his guardian to fulfill his necessities. He can not demand or force his guardian to agree to his demands as a child usually does with his own father. So, his requirements should be fulfilled without his request.

b. A woman is generally subject to her husband morally, legally and Islamically. She prefers to live in the house of her husband even if he does not fulfill her rights for the sake of her children, or due to her love for husband. Therefore, a husband should avoid exploiting her weakness and should fulfill her rights in a good manner.

3679. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly." (***Da'if***)

٣٦٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ ابْنِ أَبِي أَيُّوبَ، عَنْ يَحْيَى بْنِ [أَبِي] سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ**».

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد في مسنده، ح:١٤٦٧ من حديث ابن المبارك به، وهو في الزهد، ح:٦٥٤، وضعفه البوصيري، وقال العراقي في تخريج الإحياء: وفيه ضعف، وعلته ضعف يحيى بن أبي سليمان، راجع التقريب، ونيل المقصود، ح:٨٩٣ وغيرهما.

3680. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever raises three orphans, is like one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allâh. In Paradise, he and I will be brothers like these two sisters,' and he held up his forefinger and middle finger together." (***Da'if***)

٣٦٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَنْصَارِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ عَالَ ثَلَاثَةً مِنَ الأَيْتَامِ، كَانَ كَمَنْ قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ. وَغَدَا وَرَاحَ شَاهِرًا سَيْفَهُ فِي سَبِيلِ اللهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ. كَهَاتَيْنِ، أُخْتَانِ**». وَأَلْصَقَ إِصْبَعَيْهِ السَّبَّابَةَ وَالْوُسْطَىٰ.

تخريج: [إسناده ضعيف] وقال البوصيري: إسماعيل بن إبراهيم مجهول والراوي عنه ضعيف.

Comments:

With regard to taking care of an orphan, it is narrated with a sound chain that the Prophet ﷺ said: "I and the one who looks after an orphan, whether he is his relative or someone else, will be like this in Paradise." Indicating his middle and index fingers. (*Sahih Muslim*: 2983)

Chapter 7. Removing A Harmful Thing From The Road

(المعجم ٧) - **بَابُ إِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ** (التحفة ٧)

3681. It was narrated that Abu Barzah Al-Aslami said: "I said: 'O Messenger of Allâh! Tell me of an action by which I may benefit.' He said: 'Remove harmful things from the path of the Muslims.'" (***Sahih***)

٣٦٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ ابْنِ صَمْعَةَ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! دُلَّنِي عَلَى عَمَلٍ أَنْتَفِعُ بِهِ. قَالَ: «**اعْزِلِ الأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ**».

تخريج: أخرجه مسلم، البر والصلة، باب فضل إزالة الأذى عن الطريق، ح:٢٦١٨ من حديث أبان بن صمعة به.

Comments:

a. Anyone who supports a Muslim in lawful matters in this world, gets the good reward in the Hereafter.

b. Carrying out any social work is a great good deed.

3682. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There was a branch of a tree on the road that annoyed the people. A man removed it, so he was admitted to Paradise." (***Sahih***)

٣٦٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ عَلَى الطَّرِيقِ غُصْنُ شَجَرَةٍ يُؤْذِي النَّاسَ. فَأَمَاطَهَا رَجُلٌ. فَأُدْخِلَ الْجَنَّةَ**».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٩٥ عن ابن نمير به، وللحديث شواهد منها ما أخرجه البخاري، ومسلم، ح: ١٩١٤ وغيرهما من حديث مالك عن سمي عن أبي صالح عن أبي هريرة به.

Comments:

a. Protecting people from harm and loss is a beloved act to Allâh.

b. Any insignificant act, that is useful for people, can lead one to enter Paradise.

c. Blocking a road or narrowing a way with transgression is a great major sin.

d. Throwing waste and garbage or relieving oneself on thoroughfares is a major sin. Those who relieve themselves under the shade of a tree where

people sit or on the thoroughfares provoke cursing.

3683. It was narrated from Abu Dharr that the Prophet ﷺ said: "My nation was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed." (***Sahih***)

٣٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ عَنْ وَاصِلٍ، مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ أُمَّتِي بِأَعْمَالِهَا. حَسَنِهَا وَسَيِّئِهَا. فَرَأَيْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَىٰ يُنَحَّى عَنِ الطَّرِيقِ. وَرَأَيْتُ فِي سَيِّىءِ أَعْمَالِهَا النُّخَاعَةَ فِي الْمَسْجِدِ لَا تُدْفَنُ».

تخريج: [صحيح] أخرجه أحمد: ٥/ ١٧٨ عن يزيد به، وأخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد، ح: ٥٥٣ من حديث واصل عن يحيى بن عقيل عن يحيى بن يعمر عن أبي الأسود الديلي عن أبي ذر به، وبه صح الحديث.

Comments:

a. Any act that benefits people or protects them from harm is a good deed (provided it does not contradict any ruling in Islam).
b. Nowadays, if one needs to spit in the mosque he has to go and clean himself at lavatories or should use a handkerchief and wash it later.

Chapter 8. The Virtue Of Giving Water In Charity

(المعجم ٨) - **بَابُ فَضْلِ صَدَقَةِ الْمَاءِ** (التحفة ٨)

3684. It was narrated that Sa'd bin 'Ubâdah said: "I said: 'O Messenger of Allâh, what charity is best?' He said: 'Giving water to drink.'" (***Da'if***)

٣٦٨٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الزكوة، باب في فضل سقي الماء، ح: ١٦٧٩ من حديث قتادة به، وصححه ابن حبان، ح: ٨٥٨، والحاكم: ١/ ٤١٤ على شرط الشيخين فرده الذهبي بقوله: فإنه غير متصل * سعيد لم يدرك عبادة كما قال المنذري، وله شاهد ضعيف عند النسائي، ح: ٣٦٤١.

Comments:

a. Giving drinking water is a great good deed, whether it is in the form of fixing a tap or digging a well, or dedicating a water cooler for people, or by putting a pot with drinking water for public use, or even giving a glass of water to a thirsty person. All the aforementioned actions are deemed as good deeds.
b. Withholding excess water from a needy person is a great major sin.
c. Water should not be wasted during its use.

3685. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the Day of Resurrection, people will be lined up in rows, (one of the narrators) Ibn Numair said: i.e., the people of Paradise, and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: "O so-and-so! Do you not remember the day when you asked for water and I gave you water to drink?" So he will intercede for him. And another man will come and say: "Do you not remember the day when I gave you water with which to purify yourself?" and he will intercede for him." (In his narration, one of the narrators) Ibn Numair said: "And he will say: 'O so-and-so, do you not remember the day when you sent me to do such and such for you, and I went and did it for you?' and he will intercede for him." ***(Da'if)***

٣٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَصُفُّ** النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوفاً - وَقَالَ ابْنُ نُمَيْرٍ: أَهْلُ الْجَنَّةِ -. فَيَمُرُّ الرَّجُلُ مِنْ أَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُولُ: يَا فُلَانُ! أَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتُكَ شَرْبَةً؟ قَالَ: فَيَشْفَعُ لَهُ. وَيَمُرُّ الرَّجُلُ فَيَقُولُ: أَمَا تَذْكُرُ يَوْمَ نَاوَلْتُكَ طَهُورًا؟ فَيَشْفَعُ لَهُ».

قَالَ ابْنُ نُمَيْرٍ: «وَيَقُولُ: يَا فُلَانُ! أَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِي فِي حَاجَةِ كَذَا وَكَذَا، فَذَهَبْتُ لَكَ؟ فَيَشْفَعُ لَهُ».

تخريج: [إسناده ضعيف] أخرجه البغوي في تفسيره: معالم التنزيل: ٤/ ٤١٩، مدثر: ٤٨ من حديث الأعمش به، وضعفه البوصيري لضعف يزيد تقدم، ح: ١٠٨٠، وفيه علة أخرى.

3686. It was narrated that Surâqah bin Ju'shum said: "I

٣٦٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ

عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَالِكِ بْنِ جُعْشُمٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ سُرَاقَةَ بْنِ جُعْشُمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ضَالَّةِ الإِبِلِ، تَغْشَىٰ حِيَاضِي، قَدْ لُطْتُهَا لِإِبِلِي، فَهَلْ لِيَ مِنْ أَجْرٍ إِنْ سَقَيْتُهَا؟ قَالَ: «نَعَمْ. فِي كُلِّ ذَاتِ كَبِدٍ حَرَّى أَجْرٌ».

asked the Messenger of Allâh ﷺ about a lost camel that comes to my cisterns that I have prepared for my own camels – will I be rewarded if I give it some water to drink? He said: 'Yes, in every living being there is reward.''' (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٧٥ من حديث ابن إسحاق به، وتابعه صالح بن كيسان عند أحمد، وصرح بسماع الزهري فيه، وأصله عند البخاري وغيره، وله شواهد عند البخاري، ومسلم وغيرهما انظر مسند الحميدي بتحقيقي، ح: ٩٠٤.

Comments:

a. Giving water to a thirsty animal or feeding a hungry animal that belongs to others is also a good deed.

b. Giving water to an animal that does not belong to anyone is also a good deed. As a prostitute was forgiven due to providing water to a thirsty dog. (*Sahih Muslim*: 2244)

Chapter 9. Gentleness

(المعجم ٩) - **بَابُ الرِّفْقِ** (التحفة ٩)

٣٦٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلَالٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ».

3687. It was narrated from Jarir bin 'Abdullâh Al-Bajali that the Messenger of Allâh ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness.''' (*Sahih*)

تخريج: أخرجه مسلم، البر والصلة، باب فضل الرفق، ح: ٢٥٩٢/ ٧٥ من حديث وكيع به.

Comments:

A hardhearted person cannot get the love of people due to this character, and he is deprived of most of the worldly benefits. Allâh also does not like a bad person, so he will be deprived of the advantages of the Hereafter as well.

٣٦٨٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصٍ الأُبُلِّيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

3688. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh is Gentle and loves gentleness, and He grants reward

for it that He does not grant for harshness." (*Sahih*)

قَالَ: «إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى (الورقة ١٠١ب، تحفة الأشراف:٩/ ٣٧٤ وسقط من المطبوع) عن إسماعيل به، وصححه ابن حبان، ح:١٩١٤، وله شواهد عند مسلم، ح:٢٥٩٣، وأبي يعلى:١/ ٣٨٠، ح:٤٩٠ وغيرهما.

Comments:

a. Allâh loves most those who are kind to each other, He grants benefits to such people in this world and the good reward in the Hereafter.

b. Being lenient in religious matters, and tolerant in enforcement of the *Hudud* (the prescribed punishment in Islam) indicates a weakness of the faith. In such situations, being firmly adherent to the religion will raise one's rank.

3689. It was narrated from 'Âishah that the Prophet ﷺ said: "Allâh is Gentle and loves gentleness in all things" (*Sahih*)

٣٦٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ. ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ».

تخريج: [صحيح] وصححه البوصيري، وانظر الحديث السابق.

Comments:

Using a kind and gentle method in preaching Islam is very useful. But being lenient in the matter of truth is similar to the acceptance of falsehood. On the other hand, adopting a strict stand in matters which the *Shari'ah* itself approves easiness is a mistake, and insisting on it is a further mistake.

Chapter 10. Beneficence Towards Slaves

(المعجم ١٠) - بَابُ الإِحْسَانِ إِلَى الْمَمَالِيكِ (التحفة ١٠)

3690. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: '(Slaves are) your brothers whom Allâh has put under your control, so feed them with the same food that you eat,

٣٦٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِخْوَانُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ.

clothe them with the same clothes that you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them.''' (*Sahih*)

فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ، فَأَعِينُوهُمْ».

تخريج: أخرجه البخاري، الأدب، باب ما ينهى من السباب واللعن، ح:٦٠٥٠ من حديث الأعمش به، ومسلم، الأيمان، باب إطعام المملوك مما يأكل وإلباسه مما يلبس ولا يكلفه ما يغلبه، ح:١٦٦١/٣٨ عن ابن أبي شيبة به.

Comments:

a. Looking after the rights of a slave is obligatory on his master.
b. Providing suitable food, clothes, and accommodation to a slave is the responsibility of his master. In return he serves his master and helps him in his day-to-day work.
c. If a job is entrusted to a slave that he cannot accomplish alone, then the master must help him or provide some helpers for him.

3691. It was narrated from Abu Bakr Siddiq that the Messenger of Allâh ﷺ said: "No person who mistreats his slaves will enter Paradise." They said: "O Messenger of Allâh, did you not tell us that this nation will have more slaves and orphans than any other nation?" He said: "Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat." They said: "What will benefit us in this world?" He said: "A horse that is kept ready for fighting in the cause of Allâh, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam)." (*Da'if*)

٣٦٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّءُ الْمَلَكَةِ» قَالُوا: يَا رَسُولَ اللهِ! أَلَيْسَ أَخْبَرْتَنَا أَنَّ هٰذِهِ الأُمَّةَ أَكْثَرُ الأُمَمِ مَمْلُوكِينَ وَيَتَامَى؟ قَالَ: «نَعَمْ. فَأَكْرِمُوهُمْ كَكَرَامَةِ أَوْلَادِكُمْ. وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ» قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا؟ قَالَ: «فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ اللهِ. مَمْلُوكُكَ يَكْفِيكَ. فَإِذَا صَلَّى، فَهُوَ أَخُوكَ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، البر والصلة، باب ما جاء في الإحسان إلى الخادم، ح:١٩٤٦ من حديث فرقد به، وقال: غريب وضعفه البوصيري، وانظر، ح:١٧٨١ لحال فرقد.

Chapter 11. Spreading (The Greeting Of) Peace

(المعجم ١١) - بَابُ إِفْشَاءِ السَّلَامِ
(التحفة ١١)

3692. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves."' (***Sahih***)

٣٦٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ ابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا. وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

تخريج: [صحيح] تقدم، ح:٦٨.

Comments:

a. Having belief is the fundamental condition for entering Paradise.

b. The love which is based on faith instead of color, race, family, language, nationality or affection is a complement and beauty of faith.

c. Greeting each other is a cause of love, since exchanging the words of Islamic greetings *'As-Salâmu 'Alaikum'* (peace be upon you) and *'Wa 'Alaikumus- Salâm'* shows good feeling for each other, and it also contains supplication for each other.

3693. It was narrated that Abu Umâmah said: "Our Prophet ﷺ commanded us to spread (the greeting of) peace." (***Sahih***)

٣٦٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي أُمَامَةَ قَالَ: أَمَرَنَا نَبِيُّنَا ﷺ، أَنْ نُفْشِيَ السَّلَامَ.

تخريج: [صحيح] أخرجه الطبراني:٨/ ١٣١، ح:٧٥٢٥ من حديث ابن أبي شيبة به وهو المصنف:٨/ ٤٣٥، وصححه البوصيري * إسماعيل تابعه بقية الطبراني أيضًا، ح:٧٥٢٤، وللحديث شواهد كثيرة، انظر الحديث السابق.

3694. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: 'Worship the Most Merciful and spread (the greeting of) peace."' (***Sahih***)

٣٦٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْبُدُوا الرَّحْمٰنَ، وَأَفْشُوا السَّلَامَ».

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في فضل إطعام الطعام،

ح:١٨٥٥ من حديث عطاء به، وقال: حسن صحيح، وهو في المصنف :٨/٤٣٦، وللحديث شواهد كثيرة.

Comments:

a. One should not take initiative to greet non-Muslims but if they greet first, they should be answered. See chapter 13.
b. The sound of the greeting should be raised to the extent that the person who is greeted could hear it.

Chapter 12. Returning (The Greeting Of) Peace

(المعجم ١٢) - بَابُ رَدِّ السَّلَامِ

(التحفة ١٢)

3695. It was narrated from Abu Hurairah that a man entered the mosque, and the Messenger of Allâh ﷺ was sitting in a corner of the mosque. He prayed, then he came and greeted him with *Salâm* (peace), and he said: *"Wa 'alaikas-salâm* (and to you be peace)." **(*Sahih*)**

٣٦٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ. فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ. فَقَالَ: «وَعَلَيْكَ السَّلَامُ».

تخريج: [صحيح] تقدم، ح:١٠٦٠.

Comments:

a. If there is a gathering in a mosque, the person arriving should greet them.
b. Responding to the greeting is compulsory.
c. The word *'Alaika'* is for singular while the word *'Alaikum'* is for plural but the plural could be used for a single person.

3696. It was narrated from Abu Salamah that 'Âishah told him that the Messenger of Allâh ﷺ said to her: "Jibrâ'il sends (greetings of) *Salâm* to you." She said: *"Wa 'alaihis-salâm wa rahmatullâh* (and upon him be peace and the mercy of Allâh)." **(*Sahih*)**

٣٦٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ لَهَا: «إِنَّ جِبْرَائِيلَ يَقْرَأُ عَلَيْكِ السَّلَامَ» قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ.

تخريج: أخرجه البخاري، الاستئذان، باب: إذا قال: فلان يقرئك السلام، ح:٦٢٥٣ من حديث زكريا به، ومسلم، فضائل الصحابة، باب في فضل عائشة أم المؤمنين رضي الله عنها، ح:٢٤٤٧/ ٩٠ عن ابن أبي شيبة به.

Comments:

a. It is among the virtues of the Mother of the Beleivers, 'Âishah, that Jibrâ'il (Gabriel) greeted her. No other Companion is blessed by such a great virtue.

b. If one is conveyed the greeting of someone, he should respond to its greeting in similar manners.

Chapter 13. Returning (The Greeting Of) Peace To *Ahludh-Dhimmah*[1]

(المعجم ١٣) - بَابُ رَدِّ السَّلَامِ عَلَى أَهْلِ الذِّمَّةِ (التحفة ١٣)

3697. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When any of the People of the Book greets you with *Salâm* (peace), then say, *Wa 'alaikum* (and also upon you)." (***Sahih***)

٣٦٩٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ مُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

تخريج: [إسناده صحيح] أخرجه ابن حبان (موارد)، ح:١٩٤١ من حديث سعيد به، وهو في المصنف:٨/ ٤٤٢ * سعيد تابعه شعبة عند مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام . . . الخ، ح:٢١٦٣، وله طريق آخر عند البخاري، ح:٦٩٢٦، ومسلم وغيرهما عن أنس رضي الله عنه.

3698. It was narrated from 'Âishah that some of the Jews came to the Prophet ﷺ and said: "*As-sâmu 'alaika* (death be upon you), O Abul-Qâsim!" He said: "*Wa 'alaikum* (and also upon you)." (***Sahih***)

٣٦٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهُ أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ».

تخريج: أخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام وكيف يرد عليهم، ح:٢١٦٥/ ١١ من حديث أبي معاوية به، وهو في المصنف:٨/ ٤٤٢.

Comments:

a. The expression "People of the Book" refers to Christians and Jews. Hindu, Sikh, Mirzâi (Qâdiyâni) are not from the People of the Book.

b. *Dhimmi* are those non-Muslims who live in a Muslim country.

3699. It was narrated from Abu 'Abdur-Rahmân Al-Juhani that the Messenger of Allâh ﷺ said: "I am riding to the Jews tomorrow. Do not initiate the greeting with

٣٦٩٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ

[1] Non-Muslims living under the protection of of an Islamic government.

اللهِ ﷺ: «إِنِّي رَاكِبٌ غَدًا إِلَى الْيَهُودِ. فَلَا تَبْدَأُوهُمْ بِالسَّلَامِ. فَإِذَا سَلَّمُوا عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ».

them, and if they greet you, then say: *Wa 'alaikum* (and also upon you)." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أحمد: ٤/ ٢٣٣ من حديث ابن إسحاق به، وصرح بالسماع عنده، والحديث في مصنف ابن أبي شيبة: ٨/ ٤٤٢، وله شاهد عند النسائي في الكبرٰى، وأحمد: ٦/ ٣٩٨، وغيرهما، وإسناده حسن.

Chapter 14. Greeting Children And Women

(المعجم ١٤) - بَابُ السَّلَامِ عَلَى الصِّبْيَانِ وَالنِّسَاءِ (التحفة ١٤)

٣٧٠٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ، وَنَحْنُ صِبْيَانٌ. فَسَلَّمَ عَلَيْنَا.

3700. It was narrated that Anas said: "The Messenger of Allâh ﷺ came to us, and we were young boys, and he greeted us with (the greeting of) peace." (***Da'if***)

تخريج: [**إسناده ضعيف**] وهو في المصنف: ٨/ ٤٤٥، ولبعضه شاهد عند البخاري، ح: ٦٢٤٧، ومسلم، ح: ٢١٦٨/ ١٤، ١٥ من حديث ثابت عن أنس به.

Comments:

a. The principle is that a younger person should greet the older one.
b. An older person may greet a younger one for the purpose of teaching children.

٣٧٠١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، سَمِعَهُ مِنْ شَهْرِ ابْنِ حَوْشَبٍ يَقُولُ: أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ قَالَتْ: مَرَّ عَلَيْنَا رَسُولُ اللهِ ﷺ، فِي نِسْوَةٍ. فَسَلَّمَ عَلَيْنَا.

3701. Asmâ' bint Yazid said: "The Messenger of Allâh ﷺ passed by us, among (a group of) women, and he greeted us with (the greeting of) peace." (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أبوداود، الأدب، باب في السلام على النساء، ح: ٥٢٠٤ عن أبي بكر بن أبي شيبة به، وهو في المصنف: ٨/ ٤٤٦، ٤٤٧، وحسنه الترمذي، ح: ٢٦٩٧، وراجع النيل لمزيد التخريج.

Comments:

a. A marriageable man can greet a marriageable woman and vice versa, provided there is no fear of temptation.
b. The example of being safe from temptation is that if a woman is very aged, or there are lot of women and no chance of misunderstanding, in this case, a man can greet them.

c. A young woman greeting a lone man or a man greeting a young woman may cause evil. So, one should avoid such practice. Unmarriageable men and women can greet each other, rather they should greet each other, since it prevents them from inappropriate thoughts.

Chapter 15. Shaking Hands

(المعجم ١٥) - بَابُ الْمُصَافَحَةِ

(التحفة ١٥)

3702. It was narrated that Anas bin Mâlik said: "O Messenger of Allâh! Should we bow to one another?" He said: "No." We said: "Should we embrace one another?" He said: "No, but shake hands with one another." (*Da'if*)

٣٧٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الرَّحْمٰنِ السَّدُوسِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يَا رَسُولَ اللهِ! أَيَنْحَنِي بَعْضُنَا لِبَعْضٍ؟ قَالَ: «لَا». قُلْنَا: أَيُعَانِقُ بَعْضُنَا بَعْضاً؟ قَالَ: «لَا. وَلٰكِنْ تَصَافَحُوا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الاستئذان، باب ماجاء في المصافحة، ح:٢٧٢٨ من حديث حنظلة به، وقال: حسن * حنظلة السدوسي ضعيف كما في التقريب وغيره.

Comments:

a. Bowing during greeting is prohibited because it is similar to the action of *Ruku'*, which is a form of worshipping Allâh.
b. Kissing legs is akin to prostration so it is also forbidden.
c. The *Hadith* prevents hugging also.
d. Shaking hand is *Sunnah*. It should be done only with right hand not with both hands.

3703. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "There are no two Muslims who meet and shake hands, but they will be forgiven before they part." (*Da'if*)

٣٧٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَ عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ، فَيَتَصَافَحَانِ، إِلَّا غُفِرَ لَهُمَا، قَبْلَ أَنْ يَتَفَرَّقَا».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في المصافحة، ح:٥٢١٢ عن ابن أبي شيبة به، وهو في المصنف:٨/ ٤٣١ * أبوإسحاق عنعن، والأجلح تقدم، ح:٢١١٧، وحسنه الترمذي، وللحديث شواهد كثيرة.

Comments:

a. Muslims mutual meetings, besides developing the love and affection among them, expiate their sins too.
b. Minor sins are forgiven by such deeds, but the major sins without repentance, and the people's rights without paying them back, are not forgiven.

Chapter 16. A Man Kissing Another Man's Hand

(المعجم ١٦) - **بَابُ: الرَّجُلُ يُقَبِّلُ يَدَ الرَّجُلِ** (التحفة ١٦)

3704. It was narrated that Ibn 'Umar said: "We kissed the hand of the Prophet ﷺ." ***(Da'if)***

٣٧٠٤ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ ابْنِ عُمَرَ قَالَ: قَبَّلْنَا يَدَ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الجهاد، باب في التولي يوم الزحف، ح:٢٦٤٧ من حديث يزيد بن أبي زياد به، وانظر، ح:٥٠٤ لحاله.

3705. It was narrated from Safwân bin 'Assâl that some people among the Jews kissed the hands and feet of the Prophet ﷺ. ***(Hasan)***

٣٧٠٥ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَ غُنْدَرٌ وَ أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ أَنَّ قَوْماً مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ ﷺ، وَرِجْلَيْهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الاستئذان، باب ماجاء في قبلة اليد والرجل، ح:٢٧٣٣ من حديث أبي أسامة به، وقال: حسن صحيح.

Chapter 17. Seeking Permission To Enter

(المعجم ١٧) - **بَابُ الاسْتِئْذَانِ** (التحفة ١٧)

3706. It was narrated from Abu Sa'eed Al-Khudri that Abu Musa asked permission to enter upon 'Umar three times, and he did not give him permission, so he went away. 'Umar sent word to him saying: "Why did you go back?" He said: "I asked permission to

٣٧٠٦ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَبَا مُوسٰى اسْتَأْذَنَ عَلَى عُمَرَ ثَلَاثاً. فَلَمْ يُؤْذَنْ لَهُ. فَانْصَرَفَ. فَأَرْسَلَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ:

enter three times, as the Messenger of Allâh ﷺ enjoined upon us, then if we are given permission we should enter, otherwise we should go back." He said: "You should bring me proof of that, or else!" Then he came to a gathering of his people and asked them to swear by Allâh concerning that, and they did so, so he let him go. (***Sahih***)

اسْتَأْذَنْتُ الاسْتِئْذَانَ الَّذِي أَمَرَنَا بِهِ رَسُولُ اللهِ ﷺ ثَلَاثاً، فَإِنْ أُذِنَ لَنَا دَخَلْنَا، وَإِنْ لَمْ يُؤْذَنْ لَنَا، رَجَعْنَا. قَالَ: فَقَالَ: لَتَأْتِيَنِّي، عَلَى هٰذَا، بِبَيِّنَةٍ، أَوْ لَأَفْعَلَنَّ. فَأَتَىٰ مَجْلِسَ قَوْمِهِ. فَنَاشَدَهُمْ. فَشَهِدُوا لَهُ. فَخَلَّىٰ سَبِيلَهُ.

تخريج: [صحيح] أخرجه أحمد: ٣/١٩، ٤/٤١٠، ٤١٨ عن يزيد به، وأخرجه مسلم، الآداب، باب الاستئذان، ح: ٢١٥٣/ ٣٥ من حديث أبي نضرة به، وله طريق آخر عند البخاري، ح: ٦٢٤٥، ومسلم، ح: ٢١٥٣/ ٣٤ وغيرهما.

Comments:

a. Entering anyone's house without his permission is not allowed.
b. The manner of asking permission is saying, "*As-Salâm 'Alaikum,* may I enter? (*Sunan Abu Dâwud*: 5177)
c. If one seeks permission and does not receive a response then he has to seek the permission twice or thrice.
d. If one is not permitted even after asking permission thrice, he should go away without any displeasure from the household. Probably the responsible person (husband) is not at the house, or he is not ready to welcome people for some genuine reason.
e. 'Umar ؓ demanded witness to have more satisfaction only. Another purpose was that when people knew that 'Umar ؓ, is strict with the senior Companions of the Prophet ﷺ, the people will not dare to narrate *Ahâdith* without verifying them. Hence, irresponsible people will avoid narrating incorrect or fabricated *Ahâdith.*

3707. It was narrated that Abu Ayyub Ansâri said: "We said: 'O Messenger of Allâh, (we know) this (greeting of) *Salâm,* but what does seeking permission to enter mean?' He said: 'It means a man saying *Subhân-Allâh,* and *Allâhu Akbar* and *Al-Hamdu Lillâh,* and clearing his throat, announcing his arrival to the people in the house." (***Da'if***)

٣٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! هٰذَا السَّلَامُ. فَمَا الاسْتِئْذَانُ؟ قَالَ: «**يَتَكَلَّمُ الرَّجُلُ تَسْبِيحَةً وَتَكْبِيرَةً وَتَحْمِيدَةً، وَيَتَنَحْنَحُ، وَيُؤْذِنُ أَهْلَ الْبَيْتِ**».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير:٤/١٧٨، ح:٤٠٦٥ من حديث ابن أبي شيبة به، وهو في المصنف:٨/٤١٩، ح:٥٧٢٦، وضعفه البوصيري * واصل، وأبوسورة ضعيفان كما في التقريب وغيره.

3708. It was narrated that 'Ali said: "I had two times of visiting the Messenger of Allâh ﷺ, at night and during the day. If I came to him when he was praying, he would clear his throat (to let me know he was praying)." (***Sahih***)

٣٧٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ قَالَ: كَانَ لِي مِنْ رَسُولِ اللهِ ﷺ مُدْخَلَانِ: مُدْخَلٌ بِاللَّيْلِ، وَمُدْخَلٌ بِالنَّهَارِ. فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي، يَتَنَحْنَحُ لِي.

تخريج: [صحيح] أخرجه النسائي، السهو، التنحنح في الصلوة:٣/١٢، ح:١٢١٣ من حديث أبي بكر بن عياش به، وتابعه جرير عنده، والحديث في المصنف:٨/٤٢٠، ح:٥٧٢٨ * والحارث العكلي تابعه شرحبيل بن مدرك وهو ثقة عن عبدالله بن نجي عن أبيه عن علي به، النسائي، ح:١٢١٢، وانظر، ح:٣٦٥٠.

3709. It was narrated that Jâbir said: "I asked the Prophet ﷺ for permission to enter, and he said: 'Who is that?' I said: 'Me.' The Prophet ﷺ said: 'Me, me?!'" (***Sahih***)

٣٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا».

تخريج: أخرجه البخاري، الاستئذان، باب: إذا قال: من ذا؟ فقال: أنا، ح:٦٢٥٠ من حديث شعبة به، ومسلم، الآداب، باب كراهة قول المستأذن أنا، إذا قيل من هذا؟، ح:٢١٥٥/٣٩ عن ابن أبي شيبة به.

Comments:

a. The repetition of the word 'Me, me?!' was to show his displeasure with the answer of the Companion, and inform him that this way of answering is not correct.

b. Knocking on the door is also a type of asking permission. If one comes at the door and enquires the name then he should greet him before starting to talk.

Chapter 18. If A Man Is Asked, How Are You This Morning?

(المعجم ١٨) - بَابٌ: الرَّجُلُ يُقَالُ لَهُ، كَيْفَ أَصْبَحْتَ (التحفة ١٨)

3710. It was narrated that Jâbir said: "I said: 'How are you this

٣٧١٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ

يُونُسَ عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ جَابِرٍ قَالَ: قُلْتُ: كَيْفَ أَصْبَحْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «بِخَيْرٍ. مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِماً، وَلَمْ يَعُدْ سَقِيماً».

morning, O Messenger of Allâh?' He said: 'I am better than one who did not get up fasting, and who did not visit any sick person.''' (***Hasan***)

تخريج: [حسن] أخرجه أبوبكر بن أبي شيبة . شيخ المصنف . في المصنف:٣/ ٢٣٥، ٨/ ٤٥١، ح:٥٨٥٤ به، ومن طريقه أخرجه أبويعلى:٣/ ٤٤٣، ح:١٩٣٧، وللحديث شواهد كثيرة عند أبي يعلى:٥/ ٧٩، ح:٢٦٧٦ وغيره، وحسن الهيثمي:٢/ ٢٩٩، ٣٠٠ حديث أبي يعلى، وله سند آخر حسن عند الطبراني في الأوسط:٨/ ١٦٣، ١٦٤، ح:٧٣٢٩ وغيره.

٣٧١١ – حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ. إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ أَبِي حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: حَدَّثَنِي جَدِّي، أَبُو أُمِّي، مَالِكُ بْنُ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، إِذْ دَخَلَ عَلَيْهِمْ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ» قَالُوا: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. قَالَ: «كَيْفَ أَصْبَحْتُمْ؟» قَالُوا: بِخَيْرٍ. نَحْمَدُ اللهَ. فَكَيْفَ أَصْبَحْتَ؟ بِأَبِينَا وَأُمِّنَا، يَا رَسُولَ اللهِ! قَالَ: «أَصْبَحْتُ بِخَيْرٍ. أَحْمَدُ اللهَ».

3711. It was narrated that Abu Usaid Sâ'idi said: "The Messenger of Allâh ﷺ said to 'Abbâs bin 'Abdul-Muttalib, when he entered upon them: "*As-Salâmu 'alaikum.*' They said: '*Wa 'alaikas-salâmu wa rahmatullâhi wa barakâtuhu.*' He said: 'How are you this morning?' They said: 'Well, praise is to Allâh. And how are you this morning, may our fathers and mothers be ransomed for you, O Messenger of Allâh?!' He said: 'I am well, praise is to Allâh.''' (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الطبراني:١٩/ ٢٦٣، ح:٥٨٤ من حديث أبي إسحاق الهروي به مطولاً، وضعفه البوصيري * عبدالله بن عثمان بن إسحاق مستور(تقريب)، وفيه علة أخرى.

(المعجم ١٩) – بَابٌ: إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ (التحفة ١٩)

Chapter 19. If A Man Who Is Respected Among His People Comes To You, Then Honor Him

٣٧١٢ – حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا

3712. It was narrated from Ibn

'Umar that the Messenger of Allâh ﷺ said: "If there comes to you a man who is respected among his own people, then honor him." (***Hasan***)

سَعِيدُ بْنُ مَسْلَمَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ، فَأَكْرِمُوهُ».

تخريج: [حسن] أخرجه البيهقي: ٨/١٦٨ من حديث محمد بن الصباح به، وضعفه البوصيري من أجل سعيد بن مسلمة، وله شواهد منها ما أخرجه الحاكم: ٤/٢٩٢ من حديث معبد بن خالد الأنصاري عن أبيه عن جابر بن عبدالله الأنصاري رفعه: . . . فإذا أتاه كريم قوم فليكرمه، وقال: صحيح الاسناد.

Comments:

a. The honor of a guest should be in accordance with his status and position.
b. A non-Muslim guest should be welcomed cheerfully, and proper hospitality should be extended to him. However, one should avoid doing any action that may affect his or the Muslims' dignity and prestige adversely.

Chapter 20. Replying To One Who Sneezes

(المعجم ٢٠) - بَابُ تَشْمِيتِ الْعَاطِسِ (التحفة ٢٠)

3713. It was narrated that Anas bin Mâlik said: "Two men sneezed in the presence of the Prophet ﷺ and he replied (said: '*Yarhamuk-Allâh*; may Allâh have mercy on you') to one and not to the other. It was said: 'O Messenger of Allâh, two men sneezed in your presence and you replied to one and not to the other?' He said: "'This one praised Allâh (said *Al-Hamdu Lillâh* after sneezing) but that one did not.'" (***Sahih***)

٣٧١٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ. فَشَمَّتَ أَحَدَهُمَا أَوْ سَمَّتَ، وَلَمْ يُشَمِّتِ الْآخَرَ. فَقِيلَ: يَا رَسُولَ اللهِ! عَطَسَ عِنْدَكَ رَجُلَانِ. فَشَمَّتَّ أَحَدَهُمَا وَلَمْ تُشَمِّتِ الْآخَرَ؟ فَقَالَ: «إِنَّ هٰذَا حَمِدَ اللهَ. وَإِنَّ هٰذَا لَمْ يَحْمَدِ اللهَ».

تخريج: أخرجه البخاري، الأدب، باب الحمد للعاطس، ح: ٦٢٢١، ٦٢٢٥، ومسلم، الزهد، باب تشميت العاطس وكراهة التثاؤب، ح: ٢٩٩١/ ٥٣ من حديث سليمان التيمي به.

Comments:

a. Praising Allâh means the one who sneezes should say *Al-Hamdu Lillâh*.
b. Invoking blessing on him means that the person who hears him should respond to him by saying *Yarhamuk-Allâh* (may Allâh be merciful to you.)
c. Invoking blessings, by saying *Yarhamuk-Allah* to the one who says *Al-Hamdu Lillâh* after sneezing, is the right of a Muslim on his Muslim brother. (See *Sahih Al-Bukhâri*: 6223)

3714. It was narrated from Iyâs bin Salamah bin Akwa' that his father said: "The Messenger of Allâh ﷺ said: 'The one who sneezes may be responded to three times; if he sneezes more than that, he has a cold.'" (*Sahih*)

٣٧١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُشَمَّتُ الْعَاطِسُ ثَلَاثاً. فَمَا زَادَ، فَهُوَ مَزْكُومٌ».

تخريج: أخرجه مسلم، الزهد، الباب السابق، ح:٢٩٩٣/٥٥ من حديث وكيع به بغير هذا اللفظ، وقال ابن حجر في هذه الرواية: شاذة.

3715. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "If anyone of you sneezes, let him say: *Al-Hamdu Lillah* (praise is to Allâh). Those around him should respond by saying: *Yarhamuk-Allâh* (may Allâh have mercy on you). And he should respond to them by saying: "*Yahdikum Allâhu wa yuslahu bâlakum* (May Allâh guide you and set right your state)." (*Da'if*)

٣٧١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، [عَنْ] عِيسَىٰ، عَنْ [عَبْدِ الرَّحْمٰنِ] بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَرُدَّ عَلَيْهِ مَنْ حَوْلَهُ: يَرْحَمُكَ اللهُ. وَلْيَرُدَّ عَلَيْهِمْ: يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ».

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الأدب، باب ماجاء كيف يشمت العاطس، ح:٢٧٤١ من حديث ابن أبي ليلى به، وضعفه البوصيري من أجل ابن أبي ليلى، ح:٨٥٤ واضطرب ابن أبي ليلى في حديثه مع ضعفه، وحديث البخاري(٦٢٢٤) يغني عنه.

Comments:

The *Hadith* shows how to invoke blessing on a sneezing person.

Chapter 21. A Man Honoring His Companion

(المعجم ٢١) - **بَابُ إِكْرَامِ الرَّجُلِ جَلِيسَهُ** (التحفة ٢١)

3716. It was narrated that Anas bin Mâlik said: "Whenever the Prophet ﷺ met a man, he would speak to him, and would not turn away until he (the other man) was the one who turned away. And if he shook hands with him, he would not withdraw his hand

٣٧١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي يَحْيَى الطَّوِيلِ، رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا لَقِيَ الرَّجُلَ فَكَلَّمَهُ، لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَكُونَ هُوَ الَّذِي

until he (the other man) withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him." (*Da'if*)

يَنْصَرِفُ. وَإِذَا صَافَحَهُ، لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُهَا. وَلَمْ يُرَ مُتَقَدِّماً، بِرُكْبَتَيْهِ، جَلِيساً لَهُ، قَطُّ.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، صفة القيامة، [باب تواضعه ﷺ مع جليسه ....]، ح:٢٤٩٠ من حديث أبي يحيى عمران بن زيد التغلبي الطويل به، وهو لين كما في التقريب * وزيد تقدم حاله، ح:٢٧٠٣، ولبعض الحديث شاهد ضعيف عند أبي داود، ح:٤٧٩٤.

Comments:

This is an example of the noble character of the Prophet ﷺ. Muslims should behave in the best manner with their companions.

Chapter 22. Whoever Gets Up From A Spot Then Comes Back, He Has More Right To It

(المعجم ٢٢) - بَابُ مَنْ قَامَ عَنْ مَجْلَسٍ فَرَجَعَ، فَهُوَ أَحَقُّ بِهِ (التحفة ٢٢)

3717. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When one of you gets up from his spot, then comes back, he has more right to it." (*Sahih*)

٣٧١٧ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ، فَهُوَ أَحَقُّ بِهِ**».

تخريج: [**صحيح**] أخرجه ابن خزيمة في صحيحه:٣/ ١٦٠، ١٦١، ح:١٨٢١ من حديث جرير به، وهو في صحيح مسلم، السلام، باب إذا قام من مجلسه ثم عاد، فهو أحق به، ح:٢١٧٩/ ٣١ من حديث سهيل به.

Chapter 23. Excuses

(المعجم ٢٣) - بَابُ الْمَعَاذِيرِ (التحفة ٢٣)

3718. It was narrated from Jawdân that the Messenger of Allâh ﷺ said: "If a man makes an excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax-collector." (*Da'if*)

Another chain with similar wording.

٣٧١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مِينَاءَ، عَنْ جَوْدَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنِ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ**».

حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمٰنِ هُوَ ابْنُ مِينَاءَ، عَنْ جَوْدَانٍ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود في المراسيل، ح:٥٢١ (باب:١١٠ في الملاحم) من حديث وكيع به، والسند ضعيف من أجل عنعنة ابن جريج وغيره ومع ذلك مرسل، وله شواهد ضعيفة.

Chapter 24. Joking

(المعجم ٢٤) - بَابُ الْمَزَاحِ (التحفة ٢٤)

3719. It was narrated that Umm Salamah said: "Abu Bakr went out to trade in Busra, one year before the Prophet ﷺ died, and with him were Nu'aimân and Suwaibit the sons of Harmalah, who had been present at Badr. Nu'aimân was in charge of the provisions, and Suwaibit was a man who joked a lot. He said to Nu'aimân: 'Feed me.' He said: 'Not until Abu Bakr comes.' He said: 'Then I will have to annoy you.' Then they passed by some people, and Suwaibit said to them: 'Will you buy a slave from me?' They said: 'Yes.' He said: 'He is a slave who talks a lot and he will tell you, "I am a free man." If you are going to let him go when he says that to you, do not bother buying him.' They said: 'We will buy him from you.' So they bought him from him in return for ten young she-camels, then they brought him and tied a turban or a rope around his neck. Nu'aiman said: 'This man is making fun of you. I am a free

٣٧١٩ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَمْعَةُ ابْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ وَهْبِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: خَرَجَ أَبُو بَكْرٍ فِي تِجَارَةٍ إِلَى بُصْرَىٰ. قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِعَامٍ. وَمَعَهُ نُعَيْمَانُ وَسُوَيْبِطُ بْنُ حَرْمَلَةَ، وَكَانَا شَهِدَا بَدْراً. وَكَانَ نُعَيْمَانُ عَلَى الزَّادِ. وَكَانَ سُوَيْبِطٌ رَجُلًا مَزَّاحاً. فَقَالَ لِنُعَيْمَانَ: أَطْعِمْنِي. قَالَ: حَتَّى يَجِيءَ أَبُو بَكْرٍ. قَالَ: فَلَأُغِيظَنَّكَ. قَالَ: فَمَرُّوا بِقَوْمٍ. فَقَالَ لَهُمْ سُوَيْبِطٌ: تَشْتَرُونَ مِنِّي عَبْداً لِي؟ قَالُوا: نَعَمْ. قَالَ: إِنَّهُ عَبْدٌ لَهُ كَلَامٌ. وَهُوَ قَائِلٌ لَكُمْ: إِنِّي حُرٌّ. فَإِنْ كُنْتُمْ، إِذَا قَالَ لَكُمْ هٰذِهِ الْمَقَالَةَ، تَرَكْتُمُوهُ، فَلَا تُفْسِدُوا عَلَيَّ عَبْدِي. قَالُوا: لَا. بَلْ نَشْتَرِيهِ مِنْكَ. فَاشْتَرَوْهُ مِنْهُ بِعَشْرِ قَلَائِصَ. ثُمَّ أَتَوْهُ فَوَضَعُوا فِي عُنُقِهِ عِمَامَةً، أَوْ حَبْلًا. فَقَالَ نُعَيْمَانُ: إِنَّ هٰذَا

يَسْتَهْزِئُ بِكُمْ. وَإِنِّي حُرٌّ، لَسْتُ بِعَبْدٍ. فَقَالُوا: قَدْ أَخْبَرَنَا خَبَرَكَ. فَانْطَلَقُوا بِهِ. فَجَاءَ أَبُو بَكْرٍ. فَأَخْبَرُوهُ بِذٰلِكَ. قَالَ: فَاتَّبَعَ الْقَوْمَ. وَرَدَّ عَلَيْهِمُ الْقَلَائِصَ. وَأَخَذَ نُعَيْمَانَ. قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ وَأَخْبَرُوهُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ مِنْهُ، حَوْلًا.

man, not a slave.' They said: 'He has already told us about you; and they took him off.' Then Abu Bakr came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nu'aimân back. When they came to the Prophet ﷺ they told him what had happened, and the Prophet ﷺ and his Companions laughed about it for a year." (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الطبراني: ٢٣/٣٠٩، ح: ٦٠٩ من حديث ابن أبي شيبة به مختصرًا، وضعفه البوصيري من أجل زمعة تقدم، ح: ٣٢٦، وفيه علة أخرى.

Comments:

a. Shaikh Zuhair Shawish wrote, "The narrators made a mistake in this report; they report that Nu'aimân bin 'Amr Ibn Rifâ'h, was responsible for food and the provisions of journey while Suwaibit bin Harmalah Nahshali ﷺ, was the one who transgressed against him jokingly. The opposite is correct since Nu'aimân was a light-hearted person and quick at repartee. See the details about him in *Al-Isâbah,* volume 3, page 569 and *Usdul-Ghâbah,* volume 5, page 36); and the details about Suwaibit ﷺ, in *Al-Isâbah,* volume 2 page 117)" (footnotes of *Da'if Sunan Ibn Mâjah*).

b. Joking means doing something as a jest that does not cause harm to anyone. If it hurts someone's feelings then it becomes mockery, which is forbidden. (Footnotes of *Ibn Mâjah,* Muhammad Fuwâd 'Abdul-Bâqi).

٣٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُخَالِطُنَا حَتَّى يَقُولَ لِأَخٍ لِي صَغِيرٍ: «**يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟**».

قَالَ وَكِيعٌ: يَعْنِي طَيْرًا كَانَ يَلْعَبُ بِهِ.

3720. It was narrated that Abu Taiyâh said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to mix with us so much that he said to a little brother of mine: "O Abu 'Umair, what happened to the *Nughair*?" (***Sahih***)

(One of the narrators) Waki' said: "Meaning, a bird that he used to play with."

تخريج: أخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٢٩ من حديث شعبة: ٦٢٠٣، ومسلم، المساجد، باب جواز الجماعة في النافلة والصلاة على حصير وخمرة وثوب وغيرها من الطاهرات، ح: ٦٥٩ من حديث أبي التياح به.

Comments:

a. *Nughair* is a kind of bird that is similar to a sparrow and has red beak. Imâm Ibn Hajar said it is a wagtail. See (*Fathul-Bâri*, volume 10, page 715).
b. Making fun with children to amuse them is allowed.
c. Some people, during their fun with children, speak matters that disturb children, it is not allowed.
d. Having birds and the like is allowed, provided they should be looked after and fed properly.

Chapter 25. Plucking Out White Hairs

(المعجم ٢٥) - بَابُ نَتْفِ الشَّيْبِ (التحفة ٢٥)

3721. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade plucking out white hairs and said: 'It is the light of the believer.'" (***Hasan***)

٣٧٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ نَتْفِ الشَّيْبِ، وَقَالَ: «هُوَ نُورُ الْمُؤْمِنِ».

تخريج: [حسن] أخرجه الترمذي، الأدب، ما جاء في النهي عن نتف الشيب، ح: ٢٨٢١ من حديث عبدة به، وقال: هذا حديث حسن، قد رواه عبدالرحمٰن بن الحارث وغير واحد عن عمرو ابن شعيب.

Comments:

a. Plucking white hair from one's head is forbidden.
b. Dying white hair by applying henna or the like is allowed.
c. Old age is a cause of honor for a believer.

Chapter 26. Sitting Between The Shade And The Sun

(المعجم ٢٦) - بَابُ الْجُلُوسِ بَيْنَ الظِّلِّ وَالشَّمْسِ (التحفة ٢٦)

3722. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ forbade sitting between the shade and the sun. (***Hasan***)

٣٧٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي الْمُنِيبِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ.

تخريج: [إسناده حسن] وهو في المصنف: ٨/ ٤٩٢، وحسنه البوصيري * أبوالمنيب تقدم حاله، ح: ٢٧٢٥.

Comments:

If one was sitting or sleeping in the sun and then the sun has passed so that a part of his body was in the sun, and part under the shadow then he should change his place until he is either under the sun or under the shadow. (See *Sunan Abu Dâwud*: 4821)

Chapter 27. Prohibition Of Lying On One's Face

(المعجم ٢٧) - بَابُ النَّهْيِ عَنْ الاِضْطِجَاعِ عَلَى الْوَجْهِ (التحفة ٢٧)

3723. It was narrated from Qais bin Tihfah Al-Ghifâri that his father said: "The Messenger of Allâh ﷺ found me sleeping in the mosque on my stomach. He nudged me with his foot and said: 'Why are you sleeping like this? This is a kind of sleep that Allâh dislikes,' or 'that Allâh hates.'" (*Sahih*)

٣٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ قَيْسِ بْنِ طِهْفَةَ الْغِفَارِيِّ، عَنْ أَبِيهِ قَالَ: أَصَابَنِي رَسُولُ اللهِ ﷺ نَائِماً فِي الْمَسْجِدِ، عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: «مَا لَكَ وَلِهٰذَا النَّوْمِ؟ هٰذِهِ نَوْمَةٌ يَكْرَهُهَا اللهُ، أَوْ يُبْغِضُهَا اللهُ».

تخريج: [صحيح] تقدم، ح: ٧٥٢.

3724. It was narrated that Abu Dharr said: "The Prophet ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said: 'O Junaidib! This is how the people of Hell lie.'" (*Sahih*)

٣٧٢٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ، عَنْ أَبِيهِ، عَنِ ابْنِ طِهْفَةَ الْغِفَارِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ وَأَنَا مُضْطَجِعٌ عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: «يَا جُنَيْدِبُ! إِنَّمَا هٰذِهِ ضِجْعَةُ أَهْلِ النَّارِ».

تخريج: [صحيح] أخرجه الدولابي في الكنى: ١/٢٨ من حديث محمد بن نعيم به، وقال المزي في التحفة: ٩/١٦٦، والمحفوظ حديث طهفة عن النبي ﷺ.

Comments:

a. Lying on one's stomach is forbidden.

b. Considering the great position and high status of the Prophet ﷺ, and the deep love and affection that his Companions had in their hearts for him, this style of warning was suitable for him. But, jerking a friend in order to teach him a matter is not appropriate for a common Muslim.

3725. It was narrated that Abu Umâmah said: "The Prophet ﷺ

٣٧٢٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ

كَاسِبٍ: حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ عَنِ الْوَلِيدِ بْنِ جَمِيلٍ الدِّمَشْقِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ نَائِمٍ فِي الْمَسْجِدِ، مُنْبَطِحٍ عَلَى وَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «قُمْ أَوِ اقْعُدْ. فَإِنَّهَا نَوْمَةٌ جَهَنَّمِيَّةٌ».

passed by a man who was sleeping in the mosque, lying on his face. He struck him with his foot and said: 'Get up' or; 'Sit up, for this is a hellish kind of sleep.'" (***Hasan***)

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:١١٨٨ من حديث الوليد بن جميل به، وهو صدوق يخطئ (تقريب)، والحديث السابق شاهد له.

Chapter 28. Learning About The Stars[1]

(المعجم ٢٨) - بَابُ تَعَلُّمِ النُّجُومِ (التحفة ٢٨)

٣٧٢٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ ابْنِ عَبْدِ اللهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ. زَادَ مَا زَادَ».

3726. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter)." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الطب، باب في النجوم، ح:٣٩٠٥ عن أبي بكر ابن أبي شيبة به، وهو في المصنف:٨/ ٤١٤، وصححه النووي، والذهبي، وأشار المنذري إلى أنه حسن.

Comments:

a. The forbidden knowledge related to stars is astrology, which is supposedly used to fortell one's future or other matters of the unseen.

b. Some people believe that if one is born under such a star, from the twelve stars, he will be of such and such characteristics, and the one who is born under such a star he will be of such qualities. Indeed, such faith is nothing but non-Islamic fantasies, some people consider it as 'the knowledge'.

c. Palmists who read lines of a palm and inform people about their future also attribute the different lines of the palm to different stars, and then predicate

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[1] *An-Nujum*: The stars; and 'learning about the stars' is general, covering both astronomy and astrology, and this is how some of the *Salaf* interpreted it, literally. Most differentiated between astronomy used for navigation and the like, and astrology which is about divination, and the supposed influences of stars on human affairs.

their future, which is all is false. Therefore, it should be avoided.

Chapter 29. Prohibition Of Cursing The Wind

(المعجم ٢٩) - بَابُ النَّهْيِ عَنْ سَبِّ الرِّيحِ (التحفة ٢٩)

3727. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not curse the wind, for it is from the mercy of Allâh, bringing *Rahmah* (i.e., rain and breezes), or destruction. But ask Allâh for its goodness, and seek refuge with Allâh from its evil." (***Sahih***)

٣٧٢٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا ثَابِتٌ الزُّرَقِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الرِّيحَ. فَإِنَّهَا مِنْ رَوْحِ اللهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ. وَلٰكِنْ سَلُوا اللهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوا بِاللهِ مِنْ شَرِّهَا».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الأدب، باب مايقول إذا هاجت الريح، ح:٥٠٩٧ من حديث الزهري به، وصححه ابن حبان، ح:١٩٨٩، والحاكم: ٤/ ٢٨٥، والذهبي.

Comments:

a. The wind is a great blessing of Allâh; human beings cannot live without it. But sometimes this wind itself turns into storm and tempest by the command of Allâh and becomes a cause on of huge destruction.

b. Mercy and torment both are in the Hands of Allâh. So, the hope and fear should both be only with Allâh.

c. Just as cursing human beings is forbidden, similarly, cursing animals or non living things is also an evil act.

Chapter 30. Names That Are Liked

(المعجم ٣٠) - بَابُ مَا يُسْتَحَبُّ مِنَ الأَسْمَاءِ (التحفة ٣٠)

3728. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The most beloved of names to Allâh are 'Abdullâh and 'Abdur-Rahmân." (***Sahih***)

٣٧٢٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الأَسْمَاءِ إِلَى اللهِ، عَزَّ وَجَلَّ: عَبْدُ اللهِ وَعَبْدُ الرَّحْمٰنِ».

تخريج: أخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان ما يستحب من الأسماء، ح:٢١٣٢ من حديث العمري به، وتابعه أخوه عبيدالله عنده.

Comments:

a. The reason for the desirability of the mentioned names, is that they indicate enslavement to Allâh.

b. Naming by the addition of the prefix 'Abd' or 'Ubaid' with other names of

Allâh is also allowed.

c. Naming after the names of Prophets is also permissible.

Chapter 31. Names That Are Disliked

(المعجم ٣١) - **بَابُ مَا يُكْرَهُ مِنَ الْأَسْمَاءِ** (التحفة ٣١)

3729. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "If I live – if Allâh wills – I will forbid the names Rabâh (profit), Najih (saved), Aflah (successful), Nâfi' (beneficial) and Yasâr (prosperity)." (*Sahih*)

٣٧٢٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَئِنْ عِشْتُ، إِنْ شَاءَ اللهُ، لَأَنْهَيَنَّ أَنْ يُسَمَّى رَبَاحٌ وَنَجِيحٌ وَأَفْلَحُ وَنَافِعٌ وَيَسَارٌ».

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ماجاء ما يكره من الأسماء، ح:٢٨٣٥ من حديث أبي أحمد الزبيري به، وقال: [حسن] غريب، وله شواهد عند أبي داود، ح:٤٩٦٠، ومسلم، ح:٢١٣٦ وغيرهما، انظر الحديث الآتي.

3730. It was narrated that Samurah said: "The Messenger of Allâh ﷺ forbade giving our slaves four names: Aflah (successful), Nâfi' (beneficial), Rabâh (profit) and Yasâr (prosperity)." (*Sahih*)

٣٧٣٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ عَنْ سَمُرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحُ وَنَافِعٌ وَرَبَاحٌ وَيَسَارٌ.

تخريج: أخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة وبنافع ونحوه، ح:٢١٣٦ عن ابن أبي شيبة به.

Comments:

If one asks whether Nâfi' is in the house, and if the answer is in negative, it means that no useful person exists at the house and all are useless. Though, the intention of the speaker is not so, but it sounds bad, so it is better to avoid such names. However, naming by such names is not forbidden.

3731. It was narrated that Masruq said: "I met 'Umar bin Khattâb and he said: 'Who are you?' I said: 'Masruq bin Ajda'.' 'Umar said: 'I heard the Messenger of Allâh ﷺ saying,

٣٧٣١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ فَقُلْتُ:

"Ajda' is a devil." (*Da'if*)

مَسْرُوقُ بْنُ الأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الأَجْدَعُ شَيْطَانٌ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في تغيير الاسم القبيح، ح:٤٩٥٧ عن أبي بكر بن أبي شيبة به، وهو في المصنف:٨/٤٧٧، وانظر، ح:١١ لحال مجالد.

Comments:

The linguistic meaning of *Ajda'* is the one whose nose is cut off, this expression is used in Arabic for disgrace and humiliation, while being deprived of other organs (such as a lame) is free from such confusion, so it is better to avoid such names.

Chapter 32. Changing Names

(المعجم ٣٢) - بَابُ تَغْيِيرِ الأَسْمَاءِ (التحفة ٣٢)

3732. It was narrated from Abu Hurairah that Zainab used to be called "Barrah" (good), and it was said that she was praising herself. So the Messenger of Allâh ﷺ changed her name to Zainab. (*Sahih*)

٣٧٣٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ لَهَا: تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللهِ ﷺ، زَيْنَبَ.

تخريج: أخرجه البخاري، الأدب، باب تحويل الاسم إلى اسم أحسن منه، ح:٦١٩٢ من حديث غندر به، ومسلم، الآداب، باب استحباب تغيير الام القبيح إلى حسن ... الخ، ح:٢١٤١ عن أبي بكر بن أبي شيبة به.

Comments:

a. Generally good names imply admiration but some names clearly prove this meaning so avoiding them is advisable.
b. Zainab is the name of a good smelling plant.

3733. It was narrated from Ibn 'Umar that a daughter of 'Umar was called 'Âsiyah' (disobedient), then the Messenger of Allâh ﷺ named her 'Jamilah' (beautiful). (*Sahih*)

٣٧٣٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ ابْنَةً لِعُمَرَ كَانَ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللهِ ﷺ، جَمِيلَةَ.

تخريج: أخرجه مسلم، أيضًا، ح:٢١٣٩/١٥ عن أبي بكر بن أبي شيبة به.

Comments:

The lingusitical meaning of 'Âsiyah is disobedient, while a Muslim is obedient, so this name is not likeable. The name of the wife of Pharaoh was Âsiyah (with different phonetics) who was a true believer, so using this name is allowed.

3734. It was narrated that 'Abdullâh bin Salâm said: "I came to the Messenger of Allâh ﷺ, and my name was not 'Abdullâh bin Salâm. The Messenger of Allâh ﷺ named me 'Abdullâh bin Salâm." (*Da'if*)

٣٧٣٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى أَبُو الْمُحَيَّاةِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنِي ابْنُ أَخِي، عَبْدِ اللهِ بْنِ سَلَامٍ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ، وَلَيْسَ اسْمِي عَبْدَ اللهِ بْنَ سَلَامٍ فَسَمَّانِي رَسُولُ اللهِ ﷺ عَبْدَ اللهِ بْنَ سَلَامٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد:٥/٤٥١ عن أبي بكر بن أبي شيبة به، وحسنه الترمذي، ح:٣٢٥٦،٣٨٠٣ * ابن أخي عبدالله بن سلام مجهول(تقريب)، لم يوثقه غير الترمذي فهو مستور.

Chapter 33. Combining The Name And The *Kunyah*[1] Of The Prophet ﷺ

(المعجم ٣٣) - بَابُ الْجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ (التحفة ٣٣)

3735. It was narrated from Muhammad that the heard Abu Hurairah say: "Abul-Qâsim ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*." (***Sahih***)

٣٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ: أَبُو الْقَاسِمِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلَا تَكَنَّوْا بِكُنْيَتِي**».

تخريج: أخرجه البخاري، المناقب، باب: كنية النبي ﷺ، ح:٣٥٣٩ من حديث سفيان بن عيينة به، ومسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان مايستحب من الأسماء، ح:٢١٣٤ عن ابن أبي شيبة به.

3736. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*." (***Sahih***)

٣٧٣٦ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَسَمَّوْا بِاسْمِي، وَلَا تَكَنَّوْا بِكُنْيَتِي**».

تخريج: [صحيح] أخرجه أحمد:٣/٣١٣،٣١٤ عن أبي معاوية ثنا الأعمش به، وهو في

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[1] *Kunyah*: Calling a man, 'O father of so-and-so!' or calling 'woman, 'O mother of so-and-so!' This is a custom of the Arabs.

المصنف:٨/٤٨٣، وانظر الحديث السابق، وعند الترمذي، ح:٢٢٥٠ طرف منه، وله شاهد عند البخاري، ح:٣١١٤، ومسلم، ح:٢١٣٣ وغيرهما (البخاري، ح:٣١١٤،٣١١٥، ٣٥٣٨،٦١٨٧،٦١٩٦، ومسلم، ح:٢١٣٤) من حديث سالم بن أبي الجعد عن جابر به.

3737. It was narrated that Anas said: "The Messenger of Allâh ﷺ was in Baqi', and a man called out to another man: 'O Abul-Qâsim!' The Messenger of Allâh ﷺ turned to him, and he said: 'I didn't mean you.' The Messenger of Allâh ﷺ said: 'Call yourselves by my name but do not call yourselves by my *Kunyah*.'" (***Sahih***)

٣٧٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ بِالْبَقِيعِ. فَنَادَىٰ رَجُلٌ رَجُلًا: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ ﷺ، فَقَالَ: إِنِّي لَمْ أَعْنِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: **«تَسَمَّوْا بِاسْمِي وَلَا تَكَنَّوْا بِكُنْيَتِي»**.

تخريج: أخرجه البخاري، البيوع، باب ما ذكر في الأسواق، ح:٢١٢٠،٢١٢١،٣٥٣٧، ومسلم، الآداب، باب النهي عن التكني بأبي القاسم ... الخ، ح:٢١٣١ من حديث حميد به.

Comments:

a. Baqi' was a place near Al-Madinah Munawwarah; the graveyard was located in one portion of this area while another portion was used as a market. At present the graveyard of the inhabitants of Al-Madinah is located in this area which is called *Jannatul-Baqi'*. Naming it as *Jannat* (Paradise) is not correct. One of the narrations of this incident reads that a person called the Prophet ﷺ, "O Abul-Qâsim..." (*Sahih Al-Bukhâri*: 3537)

b. *Kuniyah* means the surname that is given after the name of one's children with the addition of the word 'Abu' (father) or 'Umm' (mother). For example; Abu Bakr, Umm Abdullâh (Âishah) ﷺ.

c. There are many opinions in this matter. The title of this chapter shows that Imâm Ibn Mâjah was of the opinion that whose name is Muhammad he should not call himself 'Abul-Qâsim' as his *Kunyah*, but other persons can use this *Kunyah*. Some other scholars are of the opinion that the prohibition was restricted to the life of the Prophet ﷺ as understood by this *Hadith*.

Chapter 34. A Man Being Given A *Kunyah* Before He Has A Child

(المعجم ٣٤) - بَابُ الرَّجُلِ يَكْتَنِي قَبْلَ أَنْ يُولَدَ لَهُ (التحفة ٣٤)

3738. It was narrated from Hamzah bin Suhaib that 'Umar said to Suhaib: "Why are you called Abu Yahya when you do

٣٧٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ حَمْزَةَ

not have a son?" He said: "The Messenger of Allâh ﷺ gave me the *Kunya* of Abu Yahya." (***Da'if***)

ابْنِ صُهَيْبٍ أَنَّ عُمَرَ قَالَ لِصُهَيْبٍ: مَا لَكَ تَكْتَنِي بِأَبِي يَحْيَىٰ؟ وَلَيْسَ لَكَ وَلَدٌ. قَالَ: كَنَّانِي رَسُولُ اللهِ ﷺ، بِأَبِي يَحْيَىٰ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٦ من حديث زهير بن محمد به، وتابعه عبيدالله ابن عمرو الرقي عند أحمد، وصححه الحاكم: ٤/ ٢٧٨، والذهبي، وحسنه البوصيري، وسنده ضعيف * ابن عقيل ضعيف، وله شواهد ضعيفة عند أحمد: ٤/ ٣٣٣، ٦/ ١٦، والحاكم(٣/ ٣٩٨، فيه محمد بن عبدالله بن معمر شيخ الحاكم لم أجد من وثقه وباقي السند حسن) وغيرهما.

Comments:

a. This conversation was before the birth of Hamzah who was the son of Suhaib ﷺ.
b. Using a *Kunyah* before having children is allowed.
c. As naming after the names of the Prophets is allowed, similarly naming after their *Kunyah* is also allowed.

3739. It was narrated from 'Âishah that she said to the Prophet ﷺ: "All of your wives have a *Kunyah* except me." He said: "You are Umm 'Abdullâh." (***Sahih***)

٣٧٣٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مَوْلًى لِلزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: كُلُّ أَزْوَاجِكَ كَنَّيْتَهُ. غَيْرِي. قَالَ: **«فَأَنْتِ أُمُّ عَبْدِ اللهِ»**.

تخريج: [صحيح] أخرجه أحمد: ٦/ ١٨٦، ٢١٣ عن وكيع به، وللحديث شواهد عند أبي داود، ح: ٤٩٧٠، وأحمد: ٦/ ١٥١ وغيرهما.

Comments:

a. The intention of 'Âishah ﷺ, was to give her a suitable *Kunyah.*
b. She asked so because she has no child to use his name as *Kunyah.*
c. Most probably the Prophet ﷺ, chose this *Kunyah* for 'Âishah, after the name of Abdullâh bin Zubair, who was her nephew, and son of Asmâ' bint Abu Bakr ﷺ.

3740. It was narrated that Anas said: "The Prophet ﷺ used to come to us and say to a brother of mine, who was small: 'O Abu 'Umair.'" (***Sahih***)

٣٧٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِينَا فَيَقُولُ، لِأَخٍ لِي، وَكَانَ صَغِيرًا، **«يَا أَبَا عُمَيْرٍ»**.

تخريج: [صحيح] تقدم، ح: ٣٧٢٠.

Comments:

This is the same *Hadith* that has been mentioned under no 3720. The purpose of repeating it here is that Abu 'Umair, was still a child, having a child for him was beyond imagination, even though the Prophet ﷺ,

selected a *Kunyah* for him, and addressed him with his *Kunyah.*

Chapter 35. Nicknames

(المعجم ٣٥) - بَابُ الأَلْقَابِ (التحفة ٣٥)

3741. It was narrated that Abu Jabirah bin Dahhâk said: (Allâh's saying) "Nor insult one another by nicknames."[1] was revealed concerning us, the *Ansâr.* When the Prophet ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ might call him by one of those names, only to be told: "O Messenger of Allâh, he does not like that name." Then: "Nor insult one another by nicknames." was revealed." ***(Sahih)***

٣٧٤١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ قَالَ: فِينَا نَزَلَتْ، مَعْشَرَ الأَنْصَارِ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ [الحجرات: ١١]. قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ، وَالرَّجُلُ مِنَّا لَهُ الاِسْمَانِ وَالثَّلَاثَةُ. فَكَانَ النَّبِيُّ ﷺ، رُبَّمَا دَعَاهُمْ بِبَعْضِ تِلْكَ الأَسْمَاءِ. فَيُقَالُ: يَا رَسُولَ اللهِ! إِنَّهُ يَغْضَبُ مِنْ هٰذَا. فَنَزَلَتْ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ [الحجرات: ١١].

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب في الألقاب، ح:٤٩٦٢ من حديث داود بن أبي هند به، وقال الترمذي، ح:٣٢٦٨: حسن صحيح، وصححه الحاكم على شرط مسلم، ح:٢/ ٤٦٣، ٤/ ١٨١، ١٨٢.

Comments:

a. One should not be called with a name or title that does not please him.

b. A Muslim must respect the feelings of another Muslim, and should not say, without any reason, something that may hurt his feelings.

Chapter 36. Praise

(المعجم ٣٦) - بَابُ الْمَدْحِ (التحفة ٣٦)

3742. It was narrated that Miqdâd bin 'Amr said: "The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others." ***(Sahih)***

٣٧٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، أَنْ نَحْثُوَ، فِي وُجُوهِ الْمَدَّاحِينَ، التُّرَابَ.

تخريج: أخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه افراط، وخيف منه فتنة على الممدوح، ح:٣٠٠٢ عن ابن أبي شيبة به.

[1] *Al-Hujurât* 49:11.

Comments:

Usually the purpose of those who admire people in front of them is to obtain some material benefits or to gain their respect, which is morally a bad practice.

3743. It was narrated that Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Beware of praising one another, for it is slaughtering (one another).'" (*Hasan*)

٣٧٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ مَعْبَدٍ الْجُهَنِيِّ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَالتَّمَادُحَ، فَإِنَّهُ الذَّبْحُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٩٣ عن غندر به مطولاً، وهو في المصنف: ٩/ ٥، ٦، وحسنه البوصيري.

Comments:

'Slaughtering' here means causing his destruction in this world and hereafter as well.

3744. It was narrated from 'Abdur-Rahmân bin Abu Bakrah that his father said: "A man praised another man in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'Woe to you, you have cut the neck of your companion,' several times. Then he said: 'If anyone of you praises his brother, let him say: "I think he is like this, but I do not sanctify anyone before Allâh."' (*Sahih*)

٣٧٤٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: مَدَحَ رَجُلٌ رَجُلًا عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَارًا. ثُمَّ قَالَ: «إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، فَلْيَقُلْ: أَحْسِبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا».

تخريج: أخرجه البخاري، الأدب، باب ما يكره من التمادح، ح: ٦٠٦١ من حديث شعبة به، ومسلم، الزهد، باب النهي عن المدح إذا كان فيه افراط وخيف منه فتنة على الممدوح، ح: ٣٠٠٠/ ٦٦ب عن أبي بكر بن أبي شيبة به.

Comments:

A human being can judge based on what is apparent to him while Allâh Alone is aware of the reality of hearts and their conditions.

Chapter 37. One Who Is Consulted Is Entrusted

(المعجم ٣٧) - بَابٌ: الْمُسْتَشَارُ مُؤْتَمَنٌ

(التحفة ٣٧)

3745. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted."[1] (***Hasan***)

٣٧٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شَيْبَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب في المشورة، ح:٥١٢٨ من حديث يحيى بن أبي بكير به، وحسنه الترمذي، ح:٢٨٢٢، وصححه ابن حبان، ح:١٩٩١، والحاكم:٤/ ١٣١ على شرط الشيخين ووافقه الذهبي، وللحديث طرق كثيرة.

3746. It was narrated from Abu Mas'ud that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted." (***Hasan***)

٣٧٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ [أَبِي] مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

تخريج: [حسن] أخرجه أحمد:٥/ ٢٧٤ عن أسود بن عامر به، وصححه البوصيري، وللحديث شواهد كثيرة، انظر الحديث السابق.

Comments:

a. As betraying the trust is not allowed, similarly, giving wrong advice is also forbidden.

b. An advice seeker trusting in his Muslim brother divulges his secrets to him so, it is forbidden for him to inform his secrets to others since he is entrusted with them.

3747. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If one of you consults his brother, then let him advise him." (***Da'if***)

٣٧٤٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ، فَلْيُشِرْ عَلَيْهِ».

[1] Meaning: 'Trusted,' so he should not deceive the one seeking consultation by hiding some benefit and pointing out some harm. (Sindi).

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل محمد بن أبي ليلى تقدم، ح: ٨٥٤.

Comments:

Giving sincere advise to a Muslim is compulsory since well-wishing is obligatory from every Muslim for another Muslim.

Chapter 38. Entering Bathhouses

(المعجم ٣٨) - **بَابُ دُخُولِ الْحَمَّامِ**

(التحفة ٣٨)

3748. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'You will conquer the lands of the non-Arabs, where you will find houses called *Hammâmât* (bathhouses). Men should only enter them wearing a waist wrap, and do not let women enter them unless they are sick or bleeding following childbirth.'" (***Da'if***)

٣٧٤٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَىٰ، وَ جَعْفَرُ بْنُ عَوْنٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«تُفْتَحُ لَكُمْ أَرْضُ الأَعَاجِمِ. وَسَتَجِدُونَ فِيهَا بُيُوتاً يُقَالُ لَهَا الْحَمَّامَاتُ. فَلَا يَدْخُلْهَا الرِّجَالُ إِلَّا بِإِزَارٍ. وَامْنَعُوا النِّسَاءَ أَنْ يَدْخُلْنَهَا. إِلَّا مَرِيضَةً أَوْ نُفَسَاءَ».**

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحمام، باب الدخول في الحمام، ح: ٤٠١١ من حديث الإفريقي به، وانظر، ح: ٥٤ لعلته.

3749. It was narrated from 'Âishah that the Prophet ﷺ forbade men and women to enter bathhouses, then he allowed men to enter them wearing a waist wrap, but he did not make the same allowance for women. (***Hasan***)

٣٧٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ شَدَّادٍ عَنْ أَبِي عُذْرَةَ قَالَ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، نَهَى الرِّجَالَ وَالنِّسَاءَ مِنَ الْحَمَّامَاتِ. ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ. وَلَمْ يُرَخِّصْ لِلنِّسَاءِ.

تخريج: [إسناده حسن] أخرجه أبوداود، أيضًا، ح: ٤٠٠٩ من حديث حماد به، وقال الترمذي، ح: ٢٨٠٢: لا نعرفه إلا من حديث حماد بن سلمة وإسناده ليس بذاك القائم * أبوعذرة

حسن الحديث على الراجح راجع نيل المقصود.

3750. It was narrated from Abu Malih Al-Hudhali that some women from the people of Hims asked permission to enter upon 'Âishah. She said: "Perhaps you are among those (women) who enter bathhouses? I heard the Messenger of Allâh ﷺ say: 'Any woman who takes off her clothes anywhere but in her husband's house, has torn the screen that was between her and Allâh.'" (*Hasan*)

٣٧٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسْوَةً مِنْ أَهْلِ حِمْصَ اسْتَأْذَنَّ عَلَى عَائِشَةَ. فَقَالَتْ: لَعَلَّكُنَّ مِنَ اللَّوَاتِي يَدْخُلْنَ الْحَمَّامَاتِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا، فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللهِ**».

تخريج: [إسناده حسن] أخرجه أبوداود، أيضًا، ح:٤٠١٠ من حديث منصور به، وحسنه الترمذي، ح:٢٨٠٣.

Comments:

The whole body of a woman should be covered, so she is prohibited to seek any one's help in public bath house. It is better for her to have her bath in her own house.

Chapter 39. Applying Hair Removing Chemical

(المعجم ٣٩) - بَابُ الاِطِّلَاءِ بِالنُّورَةِ (التحفة ٣٩)

3751. It was narrated from Umm Salamah that when the Prophet ﷺ would apply (it), he began with his private area, coating it with hair removing chemical. And his wife would do the remainder of his body. (*Da'if*)

٣٧٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اطَّلَى، بَدَأَ بِعَوْرَتِهِ فَطَلَاهَا بِالنُّورَةِ. وَسَائِرَ جَسَدِهِ، أَهْلُهُ.

تخريج: [إسناده ضعيف] وقال البوصيري: رجاله ثقات وهو منقطع، حبيب بن أبي ثابت لم يسمع من أم سلمة، وفيه علة أخرى، ح:٣٨٣.

3752. It was narrated from Umm Salamah that the Prophet ﷺ would coat (with hair removing chemical) and remove the pubic hairs with his hand. (*Da'if*)

٣٧٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ كَامِلٍ أَبِي الْعَلَاءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ

النَّبِيَّ ﷺ اطَّلَى وَوَلِيَ عَانَتَهُ بِيَدِهِ.

تخريج: [إسناده ضعيف] وانظر الحديث السابق لعلتيه، وله شواهد ضعيفة ومرسلة.

Chapter 40. Stories (For The Purpose Of Exhortation)

(المعجم ٤٠) - بَابُ الْقِصَصِ

(التحفة ٤٠)

3753. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "No one tells stories to the people (for the purpose of exhortation) except a ruler, one appointed by a ruler, or a show-off." (***Hasan***)

٣٧٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَبْدِ اللهِ ابْنِ عَامِرٍ الأَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لَا يَقُصُّ عَلَى النَّاسِ إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُرَاءٍ»**.

تخريج: [حسن] أخرجه أحمد: ٢/ ١٨٣، والدارمي من حديث عبدالله بن عامر به، وتابعه عبدالرحمٰن بن حرملة عند أحمد: ٢/ ١٧٨، وللحديث شواهد كثيرة عند أبي داود، ح: ٣٦٦٥، وأحمد وغيرهما.

Comments:

If there is no Islamic state then every scholar is responsible to guide the people in their religious matters. But if a person lacks religious knowledge and tries to become the leader of people based on his elocution then he will spread deviation.

3754. It was narrated that Ibn 'Umar said: "Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allâh ﷺ, the time of Abu Bakr and the time of 'Umar." (***Hasan***)

٣٧٥٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمْ يَكُنِ الْقَصَصُ فِي زَمَنِ رَسُولِ اللهِ ﷺ، وَلَا زَمَنِ أَبِي بَكْرٍ، وَلَا زَمَنِ عُمَرَ.

تخريج: [إسناده حسن] وانظر، ح: ٣٦٦، ١٢٩٩ لحال العمري عن نافع.

Chapter 41. Poetry

(المعجم ٤١) - بَابُ الشِّعْرِ (التحفة ٤١)

3755. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said: "In some poetry there is wisdom." (***Sahih***)

٣٧٥٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ

الرَّحْمٰنِ بْنِ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أُبَيِّ ابْنِ كَعْبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنَ الشِّعْرِ حِكْمَةً».

تخريج: أخرجه البخاري، الأدب، باب ما يجوز من الشعر والرجز والحداء ومايكره منه، ح:٦١٤٥ من حديث الزهري به.

3756. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "In some poetry there is wisdom." (***Hasan***)

٣٧٥٦ - **حَدَّثَنَا** أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «إِنَّ مِنَ الشِّعْرِ حِكَماً».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب ماجاء في الشعر، ح:٥٠١١ من حديث سماك به، وقال الترمذي، ح:٢٨٤٥: حسن صحيح، وإسناده غير قوي راجع، ح:١٧١، والحديث السابق شاهد له.

Comments:

a. Poetry is a type of speech. As both good and bad talk could be said in prose, similarly it could be composed in poetry too.
b. Bad poetry should be avoided while composing good poetry and listening to it is permissible.

3757. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The truest of words spoken by the poet are the words of Labid: "Everything except Allâh is false.'"

And Umayyah bin Abu Salt nearly accepted Islâm." (***Sahih***)

٣٧٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ، مَا خَلَا اللهَ، بَاطِلُ»

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب أيام الجاهلية، ح:٣٨٤١، ٦٤٨٩، ومسلم، الشعر، باب: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر، ح:٢٢٥٦ من حديث عبدالملك به
* وابن عيينة سمعه من زائدة عن عبدالملك به: مسلم، ح:٢٢٥٦/٤ .

Comments:

a. Labid رضي الله عنه was an Arab poet who embraced Islam. He died during the caliphate of Mu'âwiyah رضي الله عنه.
b. Any deed which is done for the sake of Allâh is considered a good deed.

c. Umayyah bin Abu Salt was a non-Muslim poet, but his poetry was good so the Prophet ﷺ liked it.

3758. It was narrated from 'Amr bin Sharid that his father said: "I recited one hundred verses of the poetry of Umayyah bin Abu Salt to the Messenger of Allâh ﷺ, and after every line he said, "More." And he said: "He nearly accepted Islâm." (***Sahih***)

٣٧٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ يَعْلَى، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: أَنْشَدْتُ رَسُولَ اللهِ ﷺ، مِائَةَ قَافِيَةٍ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ. يَقُولُ بَيْنَ كُلِّ قَافِيَةٍ: «هِيهِ» وَقَالَ: **«كَادَ أَنْ يُسْلِمَ»**.

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٥٥ من حديث عبدالله بن عبدالرحمن به.

Chapter 42. What Kind Of Poetry Is Undesirable

(المعجم ٤٢) - بَابُ مَا كُرِهَ مِنَ الشِّعْرِ (التحفة ٤٢)

3759. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry." (***Sahih***)

Except that (one of the narrators) Hafs did not say: "until it destroyed him."

٣٧٥٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا حَفْصٌ وَ أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَأَنْ يَمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا»**. إِلَّا أَنَّ حَفْصًا لَمْ يَقُلْ: يَرِيَهُ.

تخريج: أخرجه البخاري، الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر حتى يصده عن ذكر الله والعلم القرآن، ح:٦١٥٥ من حديث الأعمش به، ومسلم، الشعر، باب: في إنشاد الأشعار . . . الخ، ح:٢٢٥٧/٧ عن ابن أبي شيبة به.

Comments:

Admiring good poetry and listening to it purposely is allowed, even if it is from a non-Muslim. Good poetry means that which is free from disbelief, polytheism, dissoluteness and lewdness.

3760. It was narrated from Sa'd bin Abu Waqqâs that the Prophet ﷺ said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry." (***Sahih***)

٣٧٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا».

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٥٨/٨ عن محمد بن بشار به.

Comments:

a. 'Fill completely with pus' means loving poetry so much that one becomes devoted to it. Anyway memorizing even a few verses of bad poetry is not good.

b. Verses of poetry in this *Hadith* refer to the bad verses.

3761. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The worst of all people in lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery." (*Hasan*)

٣٧٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ فِرْيَةً، لَرَجُلٌ هَاجَىٰ رَجُلًا، فَهَجَا الْقَبِيلَةَ بِأَسْرِهَا. وَرَجُلٌ انْتَفَى مِنْ أَبِيهِ، وَزَنَّى أُمَّهُ».

تخريج: [حسن] أخرجه البيهقي: ٢٤١/١٠ من حديث شيبان به، وصححه ابن حبان، ح: ٢٠١٤، والبوصيري، وحسنه الحافظ في الفتح: ٥٣٩/١٠، وله شاهد عند البخاري، ح: ٣٥٠٩ وغيره ببعضه، ويؤيده القرآن: ﴿ولا يجرمنكم شنان قوم على ألا تعدلوا﴾.

Comments:

a. Defamatory poetry is an evil act. Nevertheless, defaming those disbelievers who are in the state of war with Muslims is allowed, provided it does not include any Muslim.

b. Tracing a person's lineage to a tribe other than his own tribe shows his acknowledgement that his real father is not the one who is thought as his father, instead his real father is from another tribe. As a result it shows that his mother is an adulteress; this proves the repulsiveness of this action.

Chapter 43. Playing Backgammon

(المعجم ٤٣) - بَابُ اللَّعْبِ بِالنَّرْدِ

(التحفة ٤٣)

3762. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'Whoever plays

٣٧٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَ أَبُو أُسَامَةَ عَنْ

عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَعِبَ بِالنَّرْدِ، فَقَدْ عَصَى اللهَ وَرَسُولَهُ».

backgammon has disobeyed Allâh and His Messenger.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب في النهي عن اللعب بالنرد، ح:٤٩٣٨ من حديث سعيد بن أبي هند به، وصححه الحاكم على شرط الشيخين:١/ ٥٠، ووافقه الذهبي * سعيد ثقة من الثالثة أرسل عن أبي موسى (تقريب)، فالسند منقطع، وحديث مسلم(٢٢٦) يغني عنه.

٣٧٦٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ، وَدَمِهِ».

3763. It was narrated from Sulaimân bin Buraidah from his father that the Prophet ﷺ said: "Whoever plays backgammon, it is as if he dipped his hand in the flesh and blood of a pig." (***Sahih***)

تخريج: أخرجه مسلم، الشعر، باب تحريم اللعب بالنرد شير، ح:٢٢٦٠ من حديث سفيان به.

Comments:

a. Pig is an impure animal; a Muslim does not like to touch it let alone the matter of cooking its meat or touching its blood. Likewise, any game that involves gambling should be hated.

b. One of the reasons for the prohibition of chess and gambling is that those who engage themselves in such games waste their time and do not care about even their prayers. Being busy in any other game to the extent that it affects one's worship, remembering Allâh, and fulfilling the rights of human beings adversely is forbidden.

(المعجم ٤٤) - بَابُ اللَّعْبِ بِالْحَمَّامِ (التحفة ٤٤)

Chapter 44. Playing With Pigeons

٣٧٦٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى إِنْسَانٍ يَتْبَعُ طَائِرًا فَقَالَ: «شَيْطَانٌ يَتْبَعُ شَيْطَانًا».

3764. It was narrated from 'Âishah that the Prophet ﷺ looked at a man who was chasing a bird and said: "A devil chasing a devil." (***Hasan***)

تخريج: [حسن] وصححه البوصيري، وانظر الحديث الآتي.

Comments:

a. Breeding birds for any lawful purpose is permissible but if it is only for entertainment that causes a waste of time, then it should be avoided.
b. Giving importance to any hobby more than its lawful limits and wasting time and money for that purpose is forbidden.
c. Kiteflying is also a useless and dangerous hobby just as pigeonflying. So, it should be avoided.
d. The reason for calling a pigeon as Satan is that Satan was pleased with it for its many evils.

3765. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man chasing a pigeon and said: "A male devil following a female devil." (***Hasan***)

٣٧٦٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلًا يَتْبَعُ حَمَامَةً فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في اللعب بالحمام، ح:٤٩٤٠ من حديث حماد به، وتابعه محمد بن أبي ذئب عند أبي نعيم في أخبار أصبهان:٢/٧٧، وصححه ابن حبان، ح:٢٠٠٦.

3766. It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ saw a man following a pigeon and said: "A male devil chasing a female devil." (***Sahih***)

٣٧٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ رَجُلًا وَرَاءَ حَمَامَةٍ فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانَةً**».

تخريج: [صحيح] فيه علتان، الانقطاع وتدليس ابن جريج، ولكن الحديث السابق شاهد له.

3767. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ saw a man chasing a pigeon and said: 'A devil chasing a devil.'" (***Sahih***)

٣٧٦٧ - حَدَّثَنَا أَبُو نَصْرٍ، مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو سَاعِدٍ السَّاعِدِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَىٰ رَسُولُ اللهِ ﷺ، رَجُلًا يَتْبَعُ حَمَامًا. فَقَالَ: «**شَيْطَانٌ يَتْبَعُ شَيْطَانًا**».

تخريج: [صحيح] ضعفه البوصيري من أجل أبي سعد، وفيه علة أخرى، وح: ٣٧٦٥ شاهد له.

Chapter 45. It Is Undesirable To Be Alone

(المعجم ٤٥) - بَابُ كَرَاهِيَةِ الْوَحْدَةِ (التحفة ٤٥)

3768. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If anyone of you knew what is wrong with being alone, no one would travel at night by himself." (***Sahih***)

٣٧٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ أَحَدُكُمْ مَا فِي الْوَحْدَةِ، مَا سَارَ أَحَدٌ بِلَيْلٍ وَحْدَهُ».

تخريج: أخرجه البخاري، الجهاد والسير، باب السير وحده، ح:٢٩٩٨ من حديث عاصم به.

Comments:

a. In a long journey, most probably one needs the help of his companion, so one should choose a pious companion for his journey.
b. The possibility of dangers increase at night so traveling alone at night should be avoided.
c. If there is any necessity, one may travel alone as Abu Dhar ﷺ, traveled alone at the time of his emigration.
d. Moving from one place to another place within the city is customarily not considered as journey, so going alone is allowed.

Chapter 46. Extinguishing The Fire When Going To Sleep

(المعجم ٤٦) - بَابُ إِطْفَاءِ النَّارِ عِنْدَ الْمَبِيتِ (التحفة ٤٦)

3769. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep." (***Sahih***)

٣٧٦٩ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

تخريج: أخرجه البخاري، الاستئذان، باب لا تترك النار في البيت عند النوم، ح:٦٢٩٣ من سفيان به، ومسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء ... الخ، ح:٢٠١٥/ ١٠٠ عن أبي بكر بن أبي شيبة به.

Comments:

a. Going to bed leaving the candles, lamps and the like burning, may lead to disasters. It may cause a fire in the house.
b. During winter, to warm the room a coal-stove may be used. In a closed room, leaving it burning while sleeping may cause a fire or the accumulation of the poisoned gas may be fatal.

٣٧٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ. فَحُدِّثَ النَّبِيُّ ﷺ بِشَأْنِهِمْ. فَقَالَ: «إِنَّمَا هٰذِهِ النَّارُ عَدُوٌّ لَكُمْ. فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

3770. It was narrated that Abu Musa said: "A house burned down in Al-Madinah, with its occupants inside. The Prophet ﷺ was told of what had happened, and he said: 'This fire is an enemy to you. When you go to sleep, extinguish it.'" (*Sahih*)

تخريج: أخرجه البخاري، أيضًا، ح:٦٢٩٤ من حديث أبي أسامة به، ومسلم، أيضًا، ح:٢٠١٦/ ١٠١ من ابن أبي شيبة به.

٣٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ وَنَهَانَا. فَأَمَرَنَا أَنْ نُطْفِىءَ سُرُجَنَا.

3771. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ commanded us (to do some things) and forbade us (to do some things), and he commanded us to extinguish our lamps." (*Sahih*)

تخريج: [صحيح] تقدم، ح:٣٦٠، وهذا طرف منه، وأصله في صحيح مسلم، ح:٢٠١٢، وهذا مختصر منه.

(المعجم ٤٧) - بَابُ النَّهْيِ عَنِ النُّزُولِ عَلَى الطَّرِيقِ (التحفة ٤٧)

Chapter 47. Prohibition Of Camping In The Road

٣٧٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَنْزِلُوا عَلَى جَوَادِّ الطَّرِيقِ، وَلَا تَقْضُوا عَلَيْهَا الْحَاجَاتِ».

3772. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Do not camp in the middle of the road, or relieve yourselves there." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الجهاد، باب في سرعة السير والنهي عن التعريس في الطريق، ح:٢٥٧٠ من حديث يزيد به مختصرًا * الحسن لم يسمع من جابر كما قال ابن المديني (جامع التحصيل، ح:١٦٣)، وهو مدلس وعنعن، وجاء تصريح سماعه من جابر عند ابن خزيمة، ح:٢٥٤٨، ولكن السند إليه ضعيف، ح:٣٢٩.

Comments:

a. During a journey if one needs to stay at any place he has to stay off of the path.
b. During travel, if one needs to stop his car, he should park his car in a place that does not interrupt traffic.
c. If one defecates on the path it annoys the passersby.

Chapter 48. Three People Riding On One Animal

(المعجم ٤٨) - بَابُ رُكُوبِ ثَلَاثَةٍ عَلَى دَابَّةٍ (التحفة ٤٨)

3773. 'Abdullâh bin Ja'far said: "Whenever the Messenger of Allâh ﷺ came back from a journey, he would be met by us (children). (One day) he was met by me and Hasan or Husain. He made one of us ride in front of him and the other behind him, until we came to Al-Madinah." (***Sahih***)

٣٧٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ: حَدَّثَنَا مُوَرِّقٌ الْعِجْلِيُّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ، وَالآخَرَ خَلْفَهُ، حَتَّى قَدِمْنَا الْمَدِينَةَ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل عبدالله بن جعفر رضي الله عنهما، ح:٢٤٢٨/ ٦٧ عن ابن أبي شيبة به.

Comments:

a. Elders should deal with youngsters kindly and nicely.
b. Welcoming the one who is coming back from a journey is allowed, but one should avoid too much formality in this matter.
c. More than one person may ride on an animal provided the animal is strong enough to bear them. Riding two persons on an animal during a long journey, or on a weak animal, is not appropriate.
d. Abdullâh bin Ja'far, and Hasan or Husain ﷺ, were still young, the weight of both of them was not as the weight of a big person, so riding these three people together was not a cause of hardship for the animal.

Chapter 49. Putting Dust On Writings

(المعجم ٤٩) - بَابُ تَتْرِيبِ الْكِتَابِ (التحفة ٤٩)

3774. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Put dust on your writings, because it is better, and dust is blessed (being humble in

٣٧٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا بَقِيَّةُ: أَنْبَأَنَا أَبُو أَحْمَدَ الدِّمَشْقِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ

correspondence brings good results)." (*Da'if*)

اللهِ ﷺ قَالَ: «تَرِّبُوا صُحُفَكُمْ، أَنْجَحُ لَهَا. إِنَّ التُّرَابَ مُبَارَكٌ».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي: ٥/ ١٦٨١، ١٦٨٢ من حديث بقية عن عمر ابن أبي عمر الكلاعي عن أبي الزبير به، وقال ابن معين: إسناده لا يسوي شيئًا (جامع الخطيب)، وقال أحمد: منكر (عدي: ٢/ ٥٠٥) ❊ شيخ بقية مجهول، وفيه علة أخرى، وله شواهد ضعيفة.

Chapter 50. Two Should Not Converse To The Exclusion Of A Third

(المعجم ٥٠) - بَابٌ: لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ (التحفة ٥٠)

3775. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "When you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad." (*Sahih*)

٣٧٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثًا، فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا. فَإِنَّ ذٰلِكَ يُحْزِنُهُ».

تخريج: أخرجه مسلم، السلام، باب تحريم مناجاة الاثنين دون الثالث، بغير رضاه، ح: ٣٨/٢١٨٤ عن محمد بن عبدالله بن نمير به مختصرًا، ولم يذكر وكيعًا.

3776. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade two to converse (privately) to the exclusion of a third." (*Sahih*)

٣٧٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

تخريج: [**إسناده صحيح**] أجرجه أحمد: ٢/ ٩، والحميدي، ح: ٦٤٥ (بتحقيقي) عن سفيان به، وصرح بالسماع، وتابعه جماعة منهم مالك (الموطأ: ٢/ ٩٨٨، ٩٨٩).

Comments:

a. If the two persons from the three people converse privately; the third one feels that they do not considered him as honest to share him in their conversation. Besides this, Satan may insinuate into his mind that they are planning against him.
b. If there are three people then two of them should not talk in a language which the third one cannot understand.
c. If there are many persons in a gathering then two of them may talk separately.

Chapter 51. A Person Who Has Arrows With Him Should Carry Them By Their Heads

(المعجم ٥١) - بَابُ مَنْ كَانَ مَعَهُ سِهَامٌ فَلْيَأْخُذْ بِنِصَالِهَا (التحفة ٥١)

3777. Jâbir bin 'Abdullâh said: "A man passed through the mosque with some arrows, and the Messenger of Allâh ﷺ said: 'Hold them by their heads!' He said: 'Yes (ok).'" (*Sahih*)

٣٧٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا؟» قَالَ: نَعَمْ.

تخريج: أخرجه البخاري، الصلاة، باب: يأخذ بنصول النبل إذا مر في المسجد، ح:٤٥١، ومسلم، البروالصلة، باب أمر من مر بسلاح، في مسجد أو سوق...الخ، ح:٢٦١٤/١٢٠ من حديث سفيان به.

Comments:

a. The sharp edge of a knife, scissors and the like may pierce someone. If the goods loaded on a donkey-cart, bullock-cart, a truck, etc., could cause harm, then all the precautions should be adopted to avoid the harm.

b. A rifle, gun, etc., should not be kept loaded, and should not be carried loaded to a market, mosque and any place where people gather, to avoid any sudden accident.

3778. It was narrated from Abu Musa that the Prophet ﷺ said: "When anyone of you passes through our mosque or our marketplace carrying arrows, let him hold them by their heads, lest he hurt any of the Muslims." (*Sahih*)

٣٧٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ تُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ بِشَيْءٍ. أَوْ فَلْيَقْبِضْ عَلَى نُصُولِهَا».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، ح:٧٠٧٥، ومسلم، الأدب، باب أمر من مر بسلاح في مسجد أو سوق أو غيرهما...الخ، ح:٢٦١٥/١٢٤ من حديث أبي أسامة به.

Chapter 52. The Rewards Associated With The Qur'ân

(المعجم ٥٢) - بَابُ ثَوَابِ الْقُرْآنِ (التحفة ٥٢)

3779. It was narrated from 'Âishah that the Messenger of

٣٧٧٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

عِيسَى بْنُ يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ. وَالَّذِي يَقْرَأُهُ يُتَعْتِعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ اثْنَانِ».

Allâh ﷺ said: "The one who is proficient with the Qur'ân will be with the noble and righteous scribes (the angels), and the one who reads it and stumbles over it, finding it difficult, will have a double reward.'" (*Sahih*)

تخريج: أخرجه البخاري، التفسير، سورة عبس، ح:٤٩٣٧، ومسلم، صلاة المسافرين، باب فضل الماهر بالقرآن والذي يتتعتع فيه، ح:٧٩٨/ ٢٤٤ من حديث قتادة به.

Comments:

a. One who is a proficient with the Qur'ân means the one who memorizes the whole Qur'ân and can recite it itfulfilling its rules of recitation.

b. Allâh loves most the deed that is sincerely performed, even if it is not perfect and cannot be performed perfectly.

٣٧٨٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَى: أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ، إِذَا دَخَلَ الْجَنَّةَ: اقْرَأْ وَاصْعَدْ. فَيَقْرَأُ وَيَصْعَدُ، بِكُلِّ آيَةٍ، دَرَجَةً. حَتَّى يَقْرَأَ آخِرَ شَيْءٍ مَعَهُ».

3780. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "It will be said to the companion of the Qur'ân, when he enters Paradise: 'Recite and rise one degree for every Verse,' until he recites the last thing that he knows." (***Hasan***)

تخريج: [حسن] أخرجه أحمد:٣/ ٤٠ من حديث شيبان به، وله شاهد عند أبي داود، ح:١٤٦٤، وإسناده حسن.

Comments:

a. The *Hadith* proves the virtues of the one who memorizes the Qur'ân and recites it most often.

b. Even if one does not memorize the whole Qur'ân, his grades will be increased as much as he memorizes the Qur'ân.

c. The *Hadith* shows the virtues of reciting and memorizing the Qur'ân.

٣٧٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعُ عَنْ بَشِيرِ بْنِ مُهَاجِرٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ. فَيَقُولُ: أَنَا الَّذِي

3781. It was narrated from Ibn Buraidah that his father told that the Messenger of Allâh ﷺ said: "The Qur'ân will come on the Day of Resurrection, like a pale man, and will say: 'I am the one

that kept you awake at night and made you thirsty during the day.'" (*Hasan*)

أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ نَهَارَكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٥٢/٥ عن وكيع به * بشير بن مهاجر وثقه الجمهور، وهو حسن الحديث، وشيخه عبدالله بن بريدة ثقة، وللحديث شواهد عند الطبراني وغيره.

Comments:

The reward for reciting the Qur'ân will appear in a plesant way to the believer.

3782. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wouldn't anyone of you like to find three great, fat pregnant she-camels when he returns to his family?" We said: "Yes." He said: "Three Verses that one of you recites during his prayer are better for him than three great, fat pregnant she-camels." (*Sahih*)

٣٧٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُحِبُّ أَحَدُكُمْ، إِذَا رَجَعَ إِلَى أَهْلِهِ، أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ. قَالَ: «فَثَلَاثُ آيَاتٍ يَقْرَأُهُنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ سِمَانٍ عِظَامٍ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل قراءة القرآن في الصلاة وتعلمه، ح: ٨٠٢/ ٢٥٠ عن ابن أبي شيبة به.

Comments:

a. The benefit of the recitation of the Qur'ân is so great that huge wealth of this world comparing to its reward is very insignificant.
b. Pregnant she-camels are mentioned, since Arabs at that time considered it the most precious and valued of possessions.
c. Recitation during the prayers is more rewardable than the recitation out of the prayers.

3783. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The likeness of the Qu'rân is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away." (*Sahih*)

٣٧٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْقُرْآنِ مَثَلُ الْإِبِلِ الْمُعَقَّلَةِ. إِنْ تَعَاهَدَهَا صَاحِبُهَا بِعُقُلِهَا أَمْسَكَهَا عَلَيْهِ. وَإِنْ

أَطْلَقَ عُقُلَهَا ذَهَبَتْ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب الأمر بتعهد القرآن . . . الخ، ح:٧٨٩/٢٢٧ من حديث عبدالرزاق به.

Comments:

a. A camel's knee is tied with a rope after being seated down, which is called in Arabic *'Iqâl,* due to it, a camel cannot flee.

b. After memorization of the Qur'ân, one should recite it continuously, because if it is not revised constantly then the memorized Qur'ân will be forgotten.

c. If the Qur'ân is recited during the obligatory and supererogatory prayers, especially in *Tahajjud,* then more blessings are obtained.

3784. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh said: "I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for." When the slave says: *"Al-hamdu lillâhi Rabbil-'âlamin (All the praise is to Allâh, the Lord of all that exists)," Allâh says:* "My slave has praised Me, and My slave shall have what he has asked for." And when he says: *"Ar-Rahmânir-Rahim* (The Most Gracious, the Most Merciful)," Allâh says: "My slave has extolled Me, and My slave shall have what he has asked for." And when he says: *"Mâliki yawmid-din* [The Only Owner (and the Only Ruling Judge] of the Day of Recompense]," Allâh says: "My slave has glorified Me. This is for Me, and this Verse is between me and My slave in two halves." And when he says: *"Iyyâka na'budu wa iyyâka nasta'in* [You (Alone) we worship, and You

٣٧٨٤ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي شَطْرَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي. وَلِعَبْدِي مَا سَأَلَ». قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَأُوا: يَقُولُ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ فَيَقُولُ اللهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. فَيَقُولُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ فَيَقُولُ: أَثْنَىٰ عَلَيَّ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. يَقُولُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾ فَيَقُولُ اللهُ: مَجَّدَنِي عَبْدِي. فَهَذَا لِي. وَهٰذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ يَعْنِي فَهٰذِهِ بَيْنِي وَبَيْنَ عَبْدِي. وَلِعَبْدِي مَا سَأَلَ. وَآخِرُ السُّورَةِ لِعَبْدِي. يَقُولُ الْعَبْدُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ

(Alone) we ask for help]," He says: "This is between Me and My slave, and My slave shall have what he has asked for." And the end of the *Surah* is for My slave." And when he says: *"Ihdinas-sirâtlal-mustaqima, sirâtal-ladhina an'amta 'alayhim ghayril-maghdubi alayhim wa lâd-dâllin* [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray]," He says: "This is for My slave, and My slave shall have what he has asked for." (***Sahih***)

عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَهٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٥ من حديث العلاء به مطولاً.

Comments:

a. Chapter *Al-Fâtihah* is the greatest chapter of the Qur'ân.
b. Allâh called it as 'the prayer,' which shows that its recitation is one of the pillars of the prayer.
c. The Verse *Bismillâh* should be recited loudly in the prayers in which recitation is made aloud. However, it may also be recited in a low tone.

3785. It was narrated that Abu Sa'eed bin Mu'allâ said: "The Messenger of Allâh ﷺ said to me: 'Shall I not teach you the greatest *Surah* in the Qur'ân before I leave the mosque?' Then the Prophet ﷺ went to leave, so I reminded him, and he said: *Al-hamdu lillâhi Rabbil-'âlamin* (All the praise is to Allâh, the Lord of all that exists). It is the Seven Oft-Recited Verses, and it is the Grand Qur'ân that has been given to me.'" (***Sahih***)

٣٧٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّىٰ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: **«أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟»**. قَالَ: فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ. فَأَذْكَرْتُهُ فَقَالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة] وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ».

تخريج: أخرجه البخاري، التفسير، باب قوله: ولقد آتيناك سبعًا من المثاني والقرآن العظيم، ح:٤٧٠٣ من حديث غندر به.

Comments:

a. *Surat Al-Fâtihah* is called *Sab'a Mathâni* (seven that are recited constantly) because it is recited in every *Rak'ah* of all prayers.

b. *Surat Al-Fâtihah* is named *'Qur'ân 'Azim'* (the great Qur'ân) since it covers briefly all the subjects of the Qur'ân. It covers belief of monotheism, practical monotheism, i.e., worshiping Allâh alone, seeking help from Him alone, His attributes, believing in the Hereafter, His promise and threat, the previous Prophets and taking lessons from the stories of their good and bad people and seeking guidance from Him, and the like of important subjects.

3786. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is a *Surah* in the Qur'ân, with thirty Verses, which will intercede for its companion (the one who recites it) until he is forgiven: *Tabârakal-lâdhi bi yadihil-mulk* (Blessed is He in Whose Hand is the dominion)."[1] ***(Hasan)***

٣٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ سُورَةً فِي الْقُرْآنِ، ثَلَاثُونَ آيَةً، شَفَعَتْ لِصَاحِبِهَا، حَتَّى غُفِرَ لَهُ**: ﴿تَبَـٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾ [الملك]».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلاة، باب في عدد الآي، ح:١٤٠٠ من حديث شعبة به، وقال الترمذي، ح:٢٨٩١: حسن، وصححه ابن حبان، ح:١٧٦٦، والحاكم:٢/ ٤٩٧، ٤٩٨، ووافقه الذهبي.

Comments:

a. 'Intercede for' means it will intercede on the Day of Judgment as mentioned in the narration of Abu Dâwud: 1400.

b. On the Day of Judgment deeds will appear in perceptible form.

c. Good deeds also intercede on the Day of Judgment.

d. Reciting Qur'ân with true belief and sincere intention causes forgiveness.

3787. It was narrated that Abu Hurairah said that the Messenger of Allâh ﷺ said: "*Qul Huwa Allâhu ahad* [Say: He is Allâh, (the) One]'[2] is equivalent to onethird of the Qur'ân." (***Sahih***)

٣٧٨٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

[1] *Al-Mulk* (67).

[2] *Al-Ikhlâs* (112).

[الإخلاص] تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، فضائل القرآن، باب ماجاء في سورة الإخلاص وسورة إذا زلزلت، ح:٢٨٩٩ من حديث خالد بن مخلد به، وقال: حسن صحيح.

Comments:

a. Reward of recitation of *Surat Ikhlâs* is equal to the recitation of one third of the Qur'ân.

b. The reason of this greatness is that it covers the subject of monotheism.

c. Allâh loves monotheism most and hates polytheism most.

3788. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: '*Qul Huwa Allâhu ahad* (Say: He is Allâh, (the) One),' is equivalent to onethird of the Qur'ân."[1] (***Sahih***)

٣٧٨٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: ١]، تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**صحيح**] والحديث السابق شاهد له.

3789. It was narrated that Abu Mas'ud Al-Ansâri said: "The Messenger of Allâh ﷺ said: "*Allâhu ahad, Al-Wâhidus-Samad* [Allâh (the) One, the One the Self-Sufficient Master][2] is equivalent to one third of the Qur'ân." (***Sahih***)

٣٧٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اللهُ أَحَدٌ، الْوَاحِدُ الصَّمَدُ** تَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: [**صحيح**] أخرجه أحمد: ٤/ ١٢٢ عن وكيع به، وتابعه ابن مهدي (أيضًا)، وصححه البوصيري، وأخرجه النسائي في الكبرٰى، ح:١٠٥٢٩ من حديث شعبة عن أبي قيس به.

Comments:

It refers to *Surht Al-Ikhlâs,* i.e., the chapter which states that Allâh is one, alone and the Eternal.

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[1] *Al-Ikhlâs* (112).

[2] Referring to *Al-Ikhlâs* (112).

Chapter 53. The Virtue Of Remembrance (*Dhikr*)

(المعجم ٥٣) - بَابُ فَضْلِ الذِّكْرِ

(التحفة ٥٣)

3790. It was narrated from Abu Dardâ' that the Prophet ﷺ said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than your giving gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: "What is that, O Messenger of Allâh?" He said: "Remembering Allâh (*Dhikr*)." (***Hasan***)

٣٧٩٠ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَرْضَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ، وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟**» قَالُوا: وَمَا ذَاكَ؟ يَا رَسُولَ اللهِ! قَالَ: «**ذِكْرُ اللهِ**».

وَقَالَ مُعَاذُ بْنُ جَبَلٍ: مَا عَمِلَ امْرُؤٌ بِعَمَلٍ، أَنْجَىٰ لَهُ مِنْ عَذَابِ اللهِ عَزَّ وَجَلَّ، مِنْ ذِكْرِ اللهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب منه [في أن ذاكر الله كثيرًا أفضل من الغازي في سبيل الله]، ح:٣٣٧٧ من حديث عبدالله بن سعيد به، وذكر كلامًا.

Comments:

a. Even in *Jihâd*, due to sincerity and remembrance of Allâh, the blessings are obtained. Hence, after explaining how to perform prayers during *Jihâd*, Allâh says:{ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ } (And when you have completed the prayer, remember Allâh standing, sitting, or (lying) on your sides. (Qur'ân, *Surat An-Nisâ*:103)

b. The prayer, fasting, *Zakât*, and *Jihâd* have their own benefits so performing them is obligatory. However, remembering Allâh is the essence of all forms of worship.

3791. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Prophet ﷺ said: "No people sit in a gathering remembering Allâh. But the

٣٧٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي

angels surround them, mercy covers them, tranquility descends upon them and Allâh remembers them before those who are with Him." (*Sahih*)

هُرَيْرَةَ وَأَبِي سَعِيدٍ يَشْهَدَانِ بِهِ عَلَى النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللهَ فِيهِ، إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح:٢٧٠٠/٣٩ من حديث أبي إسحاق به.

Comments:

a. Sitting for the remembrance of Allâh means those who remember Allâh, following the *Sunnah*, such as those who supplicate Allâh after completing their prayers, or the gathering for learning Qur'ân, *Hadith* or for any Islamic lecture, or for discussing the blessings of Allâh that initiate the feelings of being thankful to Allâh.
b. Angels also participate in good gatherings.
c. *Sakinah* means the feelings of calmness, tranquility and happiness that one feels in his heart due to the remembrance of Allâh.
d. "Allâh remembers them" means showing pleasure on the act.

3792. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh says: 'I am with My slave when he remembers Me and his lips move saying My Name.'" (*Sahih*)

٣٧٩٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ».

تخريج: [صحيح] أخرجه أحمد:٢/ ٥٤٠ عن محمد بن مصعب به، وتابعه أبوالمغيرة عبدالقدوس بن الحجاج، وحسنه البوصيري، وله شاهد عند البخاري، ومسلم وغيرهما من حديث أبي صالح عن أبي هريرة به.

Comments:

Allâh is with His every creature through His knowledge and power. But He will be with them through His support for those who struggle in His way or are busy in *Jihâd*. Those who are busy in His remembrance get this category of His company, which indicates His pleasure.

3793. It was narrated from 'Abdullâh bin Busr that a Bedouin

٣٧٩٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا زَيْدُ بْنُ

الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكِنْدِيُّ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ. فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ أَتَشَبَّثُ بِهِ. قَالَ: «**لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ عَزَّ وَجَلَّ**».

said to the Messenger of Allâh ﷺ: "The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to. He said: 'Always keep your tongue moist with the remembrance of Allâh, the Mighty and Sublime.'" (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الترمذي، الداعوت، باب ماجاء في فضل الذكر، ح:٣٣٧٥ من حديث زيد بن الحباب به، وقال: حسن غريب، وصححه ابن حبان، ح:٢٣١٧، والحاكم:١/ ٤٩٥، ووافقه الذهبي.

Comments:

a. Teh *Shari'ah* means all the commands of Allâh, including obligations, supererogatory and desirable acts.

b. The practice of remembering Allâh regularly compensates for the negligence in supererogatory forms of worship.

c. Remembering Allâh frequently also means observing the supplications that are recited on various occasions. (For instance supplications that are said in the morning and evening, at the time of eating, drinking, etc.) It also means repeating the common supplication as much as possible, such as سبحان الله، الحمد لله، الله أكبر، لا إله إلا الله، لا حول ولا قوة إلا بالله. And the like.

Chapter 54. The Virtue Of (Saying) None Has The Right To Be Worshiped But Allâh

(المعجم ٥٤) - بَابُ فَضْلِ لَا إِلٰهَ إِلَّا اللهُ (التحفة ٥٤)

٣٧٩٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللهِ ﷺ قَالَ: «**إِذَا قَالَ الْعَبْدُ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، قَالَ يَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ. وَإِذَا قَالَ الْعَبْدُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا وَحْدِي. وَإِذَا قَالَ: لَا**

3794. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Messenger of Allâh ﷺ said: "If a person says: *'Lâ ilâha illallâhu wa Allâhu Akbar* (None has the right to be worshiped but Allâh and Allâh is the Most Great),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, and I am the Most Great.' If a person says: *Lâ ilâha illallâh wahdahu* (There is none worthy of worship except Allâh alone),

Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, *Lâ ilâha illallâhu lâ sharika lahu* (There is none worthy of worship except Allâh with no partner or associate),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: *'Lâ ilâha illallâh, lahul-mulku wa lahul-hamdu* (There is none worthy of worship except Allâh, all dominion is His and all praise is to Him),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is (due) to Me.' If he says: *'Lâ ilâha illallâh, lâ hawla wa lâ quwwata illa Billâh* (There is none worthy of worship except Allâh and there is no power and no strength except with Allâh),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.'"

(One of the narrators) Abu Ishâq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Ja'far: 'What did he say?' He said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.'" ***(Da'if)***

إِلٰهَ إِلَّا اللهُ لَا شَرِيكَ لَهُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا. وَلَا شَرِيكَ لِي. وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. قَالَ: صَدَقَ عَبْدِي. لَا إِلٰهَ إِلَّا أَنَا، لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ. وَإِذَا قَالَ: [لَا إِلٰهَ إِلَّا اللهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. قَالَ: صَدَقَ عَبْدِي.] لَا إِلٰهَ إِلَّا أَنَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي».

قَالَ أَبُو إِسْحَاقَ: ثُمَّ قَالَ الأَغَرُّ شَيْئًا لَمْ أَفْهَمْهُ. قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ: مَا قَالَ؟ فَقَالَ: مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ماجاء ما يقول العبد إذا مرض، ح:٣٤٣٠ من حديث أبي إسحاق به، وقال: حسن غريب وقد رواه شعبة عن أبي إسحاق به، موقوفًا، وهو صحيح.

Comments:

a. لا إله إلا الله (None has the right to be worshipped but Allâh) is the greatest reality and the abovementioned supplic. 'ions are a confession of that reality so, Allâh also certifies it.

b. Due to sudden death, if one was not able to pronounce لا إله إلا الله his faith and belief will be a cause of his forgiveness, Allâh willing. Because, many accidental forms of death in *Ahâdith* are considered as martyrdom.

3795. It was narrated from Yahya bin Talhah that his mother Su'da Al-Murriyyah said: "Umar bin Khattâb passed by Talhah, after the Messenger of Allâh ﷺ had died, and said: 'Why do you look so sad? Are you upset because your cousin has been appointed leader?' He said: 'No, but I heard the Messenger of Allâh ﷺ say: "I know a word which no one says at the time of death but it will be light in his record of deeds, and his body and soul will find comfort in it at the time of death," – but I did not ask him about it before he died.' He ('Umar) said: 'I know what it is. It is what he wanted his uncle (Abu Tâlib) to say, and if he had known anything that would be more effective in saving him, he would have told him to say it.'" (***Sahih***)

٣٧٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أُمِّهِ سُعْدَى الْمُرِّيَّةِ قَالَتْ: مَرَّ عُمَرُ بِطَلْحَةَ، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: مَا لَكَ كَئِيبًا؟ أَسَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ قَالَ: لَا. وَلٰكِنْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنِّي لَأَعْلَمُ كَلِمَةً، لَا يَقُولُهَا أَحَدٌ عِنْدَ مَوْتِهِ، إِلَّا كَانَتْ نُورَ الصَّحِيفَةِ. وَإِنَّ جَسَدَهُ وَرُوحَهُ لَيَجِدَانِ لَهَا رَوْحًا عِنْدَ الْمَوْتِ**» فَلَمْ أَسْأَلْهُ حَتَّى تُوُفِّيَ. قَالَ: أَنَا أَعْلَمُهَا. هِيَ الَّتِي أَرَادَ عَمَّهُ عَلَيْهَا. وَلَوْ عَلِمَ [أَنَّ] شَيْئًا أَنْجَى لَهُ مِنْهُ، لَأَمَرَهُ.

تخريج: [صحيح] أخرجه النسائي في الكبرى:٦/ ٢٧١، ح:١٠٩٤٠ عن هارون به، وله شواهد منها ما رواه أحمد:١/ ١٦١، وإسناده صحيح، وصححه الحاكم على شرطهما:١/ ٣٥٠، ووافقه الذهبي.

Comments:

a. Talhah bin 'Ubaidullâh ﷺ, was among the ten Companions who were assured entering Paradise. He belongs to the family of Abu Bakr (Banu Tamim) ﷺ.

b. Salvation in the Hereafter is more important to a believer than being a leader of the state or holding any other worldly position.

c. Religious knowledge is very precious. The Companion of the Prophet ﷺ,

was very upset for not being able to gain the knowledge of one matter.

d. Confession of لا إله إلا الله محمد رسول الله and believing in it is the basic condition for salvation.

3796. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "There is no soul that died bearing witness to *Lâ ilâha illallâh,* and that I am the Messenger of Allâh, from the heart with certainty, but Allâh will forgive it." (***Hasan***)

٣٧٩٦ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِصَّانَ بْنِ الْكَاهِلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ نَفْسٍ تَمُوتُ تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ [ﷺ]، يَرْجِعُ ذٰلِكَ إِلَى قَلْبِ مُوقِنٍ، إِلَّا غَفَرَ اللهُ لَهَا».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرٰى: ٦/٢٧٨، ٢٧٩، ح: ١٠٩٧٥ من حديث يونس بن عبيد به، وهو مخرج في حاشية الحميدي، ح: ٣٧٢، وله شواهد.

Comments:

Salvation depends on the faith of the heart, merely confessing by the tongue without having faith in the heart is not sufficient for salvation.

3797. It was narrated that Umm Hâni' said: "The Messenger of Allâh ﷺ said: '(About saying) *Lâ ilâha illallâh* – no deed takes precedence over it and it does not leave any sin.'" (***Da'if***)

٣٧٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا إِلٰهَ إِلَّا اللهُ، لَا يَسْبِقُهَا عَمَلٌ، وَلَا تَتْرُكُ ذَنْبًا».

تخريج: [إسناده ضعيف] زكريا تقدم حاله، ح: ٢٤٨١، وفيه علة أخرى(محمد بن عقبة).

Comments:

a. Remembrance of Allâh is the best way to get the reward of Allâh.
b. Some supplications are more rewardable than giving charity.
c. The supplications proven in the *Sunnah* are a good means for the protection from Satan.
d. The supplications in the *Sunnah* have so many blessings that one does not need to invent any other supplications, and the invented supplications are not rewardable either.

3798. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever says one

٣٧٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَالِكِ بْنِ أَنَسٍ: أَخْبَرَنِي سُمَيٌّ،

مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ: لَا إِلٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عَدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكُنَّ لَهُ حِرْزًا مِنَ الشَّيْطَانِ، سَائِرَ يَوْمِهِ إِلَى اللَّيْلِ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا أَتَىٰ بِهِ، إِلَّا مَنْ قَالَ أَكْثَرَ».

hundred times each day: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshipped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, and He is able to do all things), it will be equivalent to him freeing ten slaves, and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record), and it will be a protection for him against Satan all day until night comes. No one can do anything better than him except one who says more.'" (***Sahih***)

تخريج: أخرجه البخاري، بدء الخلق، باب صفة إبليس وجنوده، ح:٣٢٩٣، ٦٤٠٣، ومسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩١/٢٨ من حديث مالك به، وهو في الموطأ: ١/ ٢٠٩.

٣٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ، فِي دُبُرِ صَلَاةِ الْغَدَاةِ: لَا إِلٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ كَعَتَاقِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

3799. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "Whoever says, following the morning prayer: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, in His Hand is all goodness, and He is Able to do all things), it will be as if he freed a slave from among the sons of Ismâ'il." (***Da'if***)

تخريج: [**إسناده ضعيف**] وضعفه البوصيري من أجل عطية تقدم، ح:٣٧، وتلميذه تقدم، ح:٨٥٤.

Chapter 55. The Virtue Of Those Who Praise Allâh

(المعجم ٥٥) - بَابُ فَضْلِ الْحَامِدِينَ
(التحفة ٥٥)

3800. Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The best of remembrance is *Lâ ilâha illallâh* (None has the right to be worshiped but Allâh), and the best of supplication is *Al-Hamdu Lillâh* (praise is to Allâh).'" (***Hasan***)

٣٨٠٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُوسى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ ابْنِ بَشِيرِ بْنِ الْفَاكِهِ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، ابْنَ عَمِّ جَابِرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«أَفْضَلُ الذِّكْرِ، لَا إِلٰهَ إِلَّا اللهُ. وَأَفْضَلُ الدُّعَاءِ، الْحَمْدُ لِلَّهِ».**

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب ما جاء أن دعوة المسلم مستجابة، ح:٣٣٨٣ من حديث موسى بن إبراهيم به، وقال: حسن غريب.

Comments:

a. All the supplications proven in the *Sunnah* are a cause of mercy and blessings, but the reward and blessings of لا إله إلا الله are more than other supplications.
b. Praising Allâh is also a kind of supplication, since a person invokes it with the intention of getting reward, so he gets what he had intended (the reward).
c. The other meaning is that *Surat Al-Fâtihah* is the best supplication referred to in the *Hadith* as الحمد لله. It contains the praise of Allâh, seeking guidance, blessings and help from Him.

3801. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ told them: "One of the slaves of Allâh said: '*Yâ Rabb! Lakal-hamdu kamâ yanbagi li-jalâli Wajhika wa li 'azimi sultânika* (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.)' The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: 'O our Lord, Your slave has said a word that we do not know how to write down.' Allâh

٣٨٠١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا صَدَقَةُ بْنُ بَشِيرٍ، مَوْلَى الْعُمَرِيِّينَ، قَالَ: سَمِعْتُ قُدَامَةَ بْنَ إِبْرَاهِيمَ الْجُمَحِيَّ يُحَدِّثُ أَنَّهُ كَانَ يَخْتَلِفُ إِلَى عَبْدِ اللهِ بْنِ عُمَرَ ابْنِ الْخَطَّابِ، وَهُوَ غُلَامٌ. وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ. قَالَ: فَحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ حَدَّثَهُمْ: **«أَنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ: يَا رَبِّ! لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ. فَعَضَّلَتْ بِالْمَلَكَيْنِ. فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا. فَصَعِدَا**

إِلَى السَّمَاءِ وَقَالَا: يَا رَبَّنَا! إِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا. قَالَ اللهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ [قَالَا]: يَا رَبِّ! إِنَّهُ قَالَ: يَا رَبِّ! لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللهُ، عَزَّ وَجَلَّ، لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي. حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهَا».

said - and He knows best what His slave said - 'What did My slave say?' They said: 'O Lord, he said: *"Yâ Rabb! Lakal-hamdu kamâ yanbagi li-jalâli Wajhika wa li'azimi sultânika* (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might).''' Allâh said to them: 'Write it down as My slave said it, until He meets Me and I shall reward him for it.''' ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه الطبراني: ١٢/ ٣٤٣، ٣٤٤، ح: ١٣٢٩٧ من حديث إبراهيم بن المنذر به * صدقة بن بشير لم أجد من وثقه، وفيه علة أخرى.

٣٨٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَقَالَ رَجُلٌ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا صَلَّى النَّبِيُّ ﷺ قَالَ: «مَنْ ذَا الَّذِي قَالَ هٰذَا؟» قَالَ الرَّجُلُ: أَنَا. وَمَا أَرَدْتُ إِلَّا الْخَيْرَ. فَقَالَ: «لَقَدْ فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ. فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

3802. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I prayed with the Prophet ﷺ and a man said: *'Al-hamdu lillahi hamdan kathiran tayyiban mubârakan fihi* (Praise is to Allâh, much, good and blessed praise).' When the Prophet ﷺ finished praying, he said: 'Who said that?' The man said: 'It was me, but I did not mean anything but good.' He said: 'The gates of heaven were opened because of it and nothing prevented it from reaching the Throne.''' ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه النسائي: ٢/ ١٤٥، ١٤٦، الافتتاح، قول المأموم إذا عطس خلف الإمام، ح: ٩٣٣ من حديث أبي إسحاق به، ورواه أحمد: ٤/ ٣١٧ عن يحيى بن آدم به * عبدالجبار لم يسمع من أبيه كما تقدم، ح: ٨٥٥، فالسند منقطع، وأصل الحديث صحيح له شواهد كثيرة جدًا.

Comments:

a. The chain of this *Hadith* is Weak but another *Hadith* with the same meaning narrated by Abdullâh bin 'Umar and Anas ﷺ, is correct. But it does not have the sentence "nothing prevents it from reaching the Throne."

3803. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ saw something that he liked, he would say: *'Al-hamdu lillâhil-ladhi bi ni'matihi tatimmus-sâlihât* (Praise is to Allâh by Whose grace good deeds are completed).' And if he saw something that he disliked, he would say: *'Al-hamdu lillâhi 'ala kulli hâl* (Praise is to Allâh in all circumstances).'" ***(Da'if)***

٣٨٠٣ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ ابْنُ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَأَىٰ مَا يُحِبُّ قَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»**. وَإِذَا رَأَىٰ مَا يَكْرَهُ قَالَ: **«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»**.

تخريج: [إسناده ضعيف] أخرجه ابن السني، ح:٣٧٨ من حديث هشام بن خالد به، وصححه الحاكم:١/ ٤٩٩، وقال النوويفي الأذكار (١٠٠٦): بإسناد جيد، وصححه البوصيري * الوليد تقدم، ح:٢٥٥ لم يصرح بالسماع المسلسل، وفيه علة أخرى، ح:٩١٩.

3804. It was narrated from Abu Hurairah that the Prophet ﷺ used to say: *"Al-hamdu lillâhi 'ala kulli hâl. Râbbi, a'udhu bika min hâli ahlin-nâr* (Praise is to Allâh in all circumstances, O Allâh, I seek refuge with You from the situation of the people of Hell)." ***(Da'if)***

٣٨٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. رَبِّ أَعُوذُ بِكَ مِنْ حَالِ أَهْلِ النَّارِ»**.

تخريج: [إسناده ضعيف] أخرجه ابن عدي:٦/ ٢٣٣٥ من حديث وكيع به، وانظر، ح:٢٥١ لحال موسى بن عبيدة * ومحمد بن ثابت مجهول كما قال البوصيري وصاحب التقريب.

Comments:

a. Every blessing and success of this world is a favor of Allâh, so a believer should confess it at every occasion.

b. Even trials and misfortunes somehow contain the blessings of Allâh. For instance, when a person endures to be patient he deserves the reward and high ranks of Paradise. Therefore, at the time of trials, one should be *thankful to Allâh and should not complain.*

3805. It was narrated from Anas that the Messenger of Allâh ﷺ said: 'Allâh does not bestow a blessing upon any slave and he says: *'Al-hamdu Lillâh* (praise is to

٣٨٠٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبِ بْنِ بِشْرٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا أَنْعَمَ اللهُ**

Allâh),' except that what he gives (the praise) is better than what he received (the blessing)." (***Hasan***)

عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلَّا كَانَ الَّذِي أَعْطَاهُ أَفْضَلَ مِمَّا أَخَذَ».

تخريج: [إسناده حسن] أخرجه ابن السني، ح:٣٥٦، والخرائطي في فضيلة الشكر من حديث أبي عاصم به، وانظر، ح:٢٧٧٥، وحسنه البوصيري.

Comments:

Generally, a person gives importance to the worldly bounties of Allâh, while the blessing of being grateful to Allâh for these bounties—and due to this gratefulness—the blessings that are granted in the Hereafter are greater and more precious than these worldly blessings. So, thanking Allâh immediately after getting any blessing is better and more beneficial for the person.

Chapter 56. The Virtue Of Glorifying Allâh

(المعجم ٥٦) - **بَابُ فَضْلِ التَّسْبِيحِ** (التحفة ٥٦)

3806. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Two words which are light on the tongue and heavy in the Balance, and beloved to the Most Merciful: *Subhân-Allâh wa bi hamdihi, Subhân-Allâhil-'Azim* (Glory and praise is to Allâh, glory is to Allâh the Almighty)." (***Sahih***)

٣٨٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كَلِمَتَانِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ**».

تخريج: أخرجه البخاري، الدعوات، باب فضل التسبيح ٦٤٠٦/٦٦٨٢، ٧٥٦٣، ومسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٤/٣١ من حديث محمد بن فضيل ابن غزوان به، وهو في كتاب الدعاء له، ح:٨٤.

Comments:

a. Deeds will be weighed on the Day of Judgment.
b. Remembrance of Allâh is also a good deed that will have a great weight.
c. Weight of the deeds depends on the sincerity and following the *Sunnah*. So, the weight of a small deed that is practiced with sincerity and according to *Sunnah* becomes heavier.

3807. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ passed by him when he was planting a plant, and said: "O Abu Hurairah, what are you planting?" I said: "A plant for me." He said: "Shall I not tell you

٣٧٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا،

فَقَالَ: «يَا أَبَا هُرَيْرَةَ! مَا الَّذِي تَغْرِسُ؟» قُلْتُ: غِرَاسًا لِي. قَالَ: «أَلَا أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هٰذَا؟» قَالَ: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «قُلْ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، يُغْرَسْ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةٌ فِي الْجَنَّةِ».

of a plant that is better than this?" He said: "Of course, O Messenger of Allâh." He said: "Say: '*Subhân-Allâh, wal-hamdu-lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great.)' For each one a tree will be planted for you in Paradise." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/ ٥١٢ من حديث حماد به، وقال: صحيح الإسناد، ووافقه الذهبي، وحسنه البوصيري * عيسى بن سنان، أبوسنان ضعيف من جهة حفظه، ضعفه الجمهور، وأصل الحديث صحيح

Comments:

a. Allâh loves most the words of His praise.
b. Blessings in Paradise will be granted according to the good deeds in this world.
c. Every believer has a specific place in Paradise where gardens, palaces and other comforts are being prepared according to his deeds.

٣٨٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللهِ ﷺ، حِينَ صَلَّى الْغَدَاةَ، أَوْ بَعْدَمَا صَلَّى الْغَدَاةَ، وَهِيَ تَذْكُرُ اللهَ. فَرَجَعَ حِينَ ارْتَفَعَ النَّهَارُ، أَوْ قَالَ انْتَصَفَ وَهِيَ كَذٰلِكَ. فَقَالَ: «لَقَدْ قُلْتُ، مُنْذُ قُمْتُ عَنْكِ: أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ. وَهِيَ أَكْثَرُ وَأَرْجَحُ أَوْ أَوْزَنُ مِمَّا قُلْتِ: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللهِ رِضَا نَفْسِهِ. سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

3808. It was narrated that Juwairiyah said: "The Messenger of Allâh ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allâh. He came back when the sun had risen" - or he (one of the narrators) said, "at midday - and she was still doing that. He said: 'I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: *Subhân-Allâhi 'adada khalqihi, Subhân-Allâhi ridâ nafsihi, Subhân-Allâhi zinata 'arshihi, Subhân-Allâhi midâda kalimâtihi* (Glory is to Allâh, as much as the number of His creation, glory is to Allâh as much as pleases Him,

glory is to Allâh as much as the weight of His Throne, glory is to Allâh as much as the ink of His words)'." (***Sahih***)

تخريج: أخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار وعند النوم، ح:٢٧٢٦/ ٧٩ب عن ابن أبي شيبة به.

Comments:

Another narration reads "سبحان الله وبحمده" (*Sahih Muslim : 2726*)

3809. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "What you mention of the glory of Allâh, of *Tabsih (Subhân-Allâh)*, *Tahlil* (*Allâhu-Akbar*) and *Tahmid* (*Al-Hamdu lillâh*), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allâh)?'" (***Hasan***)

٣٨٠٩ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنِي يَحْيَـى بْنُ سَعِيدٍ عَنْ مُوسى بْنِ أَبِي عِيسى الطَّحَّانِ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، أَوْ عَنْ أَخِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ. يَنْعَطِفْنَ حَوْلَ الْعَرْشِ. لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ. تُذَكِّرُ بِصَاحِبِهَا. أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، أَوْ لَا يَزَالَ لَهُ، مَنْ يُذَكِّرُ بِهِ؟»**.

تخريج: [إسناده حسن] أخرجه الحاكم:١/ ٥٠٠، ٥٠٣ من حديث يحيى بن سعيد به، وصححه على شرط مسلم، ووافقه الذهبي مرةً، وتعقبه مرةً، والصواب هو الأول * وموسى بن أبي عيسٰى ثقة، وصححه البوصيري.

Comments:

The throne is a creation of Allâh, we do not know its reality. On the Day of Judgment the Throne will be placed in the Field of Gathering (where all the people will be resurrected for their account) and only the doers of some specific good deeds will be granted the place under its shade.

3810. It was narrated that Umm Hâni' said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, tell me of a (good) deed, for I have become old and weak and overweight.' He said: 'Proclaim the greatness of Allâh (say *Allâhu Akbar*) one hundred times, praise Allâh (say *Al-Hamdu Lillâh*) one hundred

٣٨١٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا أَبُو يَحْيَـىٰ زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ عَنْ أُمِّ هَانِىءٍ قَالَتْ: أَتَيْتُ إِلَى رَسُولِ اللهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ! دُلَّنِي عَلَى عَمَلٍ. فَإِنِّي قَدْ كَبِرْتُ وَضَعُفْتُ وَبَدُنْتُ. فَقَالَ: **«كَبِّرِي اللهَ مِائَةَ**

times, and glorify Allâh (say *Subhân-Allâh*) one hundred times. (That is) better than one hundred horses bridled and saddled for the sake of Allâh, better than one hundred sacrificial camels, and better than (freeing) one hundred slaves.'" (***Da'if***)

مَرَّةٍ. وَاحْمَدِي اللهَ مِائَةَ مَرَّةٍ. وَسَبِّحِي اللهَ مِائَةَ مَرَّةٍ. خَيْرٌ مِنْ مِائَةِ فَرَسٍ مُلْجَمٍ مُسْرَجٍ فِي سَبِيلِ اللهِ. وَخَيْرٌ مِنْ مِائَةِ بَدَنَةٍ. وَخَيْرٌ مِنْ مِائَةِ رَقَبَةٍ».

تخريج: [**إسناده ضعيف**] أخرجه الحاكم: ١/ ٥١٣، ٥١٤، وصححه، وتعقبه الذهبي بزكريا ابن منظور تقدم، ح: ٢٤٨١، وضعفه البوصيري من أجله، وللحديث شواهد ضعيفة.

Comments:

a. The one who is not able to do great deeds, for such a person, remembrance of Allâh is better than those acts.

b. An aged person should engage himself more in remembrance of Allâh.

3811. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "(There are) four that are the best of words, and it does not matter with which you begin: *Subhân-Allâh, wal-Hamdu-Lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great)." (***Sahih***)

٣٨١١ - حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ، أَفْضَلُ الْكَلَامِ. لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ».

تخريج: [**صحيح**] أخرجه أحمد: ٥/ ٢٠ من حديث سفيان الثوري به، وتابعه شعبة (أحمد: ٥/ ١١ وغيره)، ورواه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة... الخ، ح: ٢١٣٧/ ١٢ من حديث هلال بن يساف عن الربيع بن عميلة عن سمرة بن جندب به.

3812. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever says: *Subhân Allâhi wa bi hamdihi* (Glory and praise is to Allâh) one hundred times, his sins will be forgiven even if they were like the foam of the sea.'" (***Sahih***)

٣٨١٢ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْوَشَّاءُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

تخريج: [**صحيح**] أخرجه الترمذي، الدعوات، باب [في فضائل سبحان الله وبحمده ...،

ح:٣٤٦٦ عن نصر بن عبدالرحمٰن به، وقال: حسن صحيح، وأخرجه أيضًا، ح:٣٤٦٨ من حديث معن عن مالك به، وقال: حسن صحيح.

Comments:

Due to such good deeds, only minor sins are expiated, while major sins are forgiven by repentance.

3813. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ said to me: 'You should recite *Subhân-Allâh, wal-Hamdu-Lillâh, wa lâ ilâha illallâh, wa Allâhu Akbar* (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh, and Allâh is Most Great), for it sheds sins like a tree sheds its leaves.'" ***(Da'if)***

٣٨١٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: **«عَلَيْكَ [بِـ] ـ سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ ـ فَإِنَّهَا. يَعْنِي، يَحْطُطْنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا»**.

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل عمر بن راشد تقدم، ح:١٥٨٢.

Chapter 57. Seeking Forgiveness

(المعجم ٥٧) - بَابُ الاستِغْفَارِ

(التحفة ٥٧)

3814. It was narrated that Ibn 'Umar said: "We used to count that the Messenger of Allâh ﷺ said one hundred times in a gathering: '*Rabbighfirli wa tub 'alayya innaka Antat-Tawwâbur-Rahim* (O Allâh forgive me and accept my repentance, for You are the Accepter of repentance, the Most Merciful).'" ***(Sahih)***

٣٨١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا لَنَعُدُّ لِرَسُولِ اللهِ ﷺ فِي الْمَجْلِسِ يَقُولُ: **«رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ»**، مِائَةَ مَرَّةٍ.

تخريج: [صحيح] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥١٦ من حديث أبي أسامة به، وقال الترمذي، ح:٣٤٣٤: حسن صحيح غريب، ورواه سفيان بن عيينة عن محمد بن سوقة به، وصححه ابن حبان، ح:٢٤٥٩.

Comments:

a. Repenting and asking forgiveness are great good deeds.
b. Although the Prophet ﷺ, was infallible, he used to ask forgiveness frequently, since asking forgiveness is also a way of demonstrating servitude to Allâh, which Allâh loves most.

3815. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him one hundred times each day." (*Hasan*)

٣٨١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، مِائَةَ مَرَّةٍ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٤٥٠، والنسائي في الكبرى: ٦/ ١١٤، ح: ١٢٠٦٨ من حديث محمد بن عمرو به، وصححه البوصيري، والبغوي في شرح السنة: ٥/ ٧٠، ح: ١٢٨٦، وللحديث شواهد كثيرة.

3816. It was narrated from Sa'eed bin Abu Burdah bin Abu Musa, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him seventy times each day.'" (*Hasan*)

٣٨١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ أَبِي الْحُرِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٤١٠ عن وكيع به، ورواه أبوإسحاق عن أبي بردة به، أحمد: ٥/ ٣٩٤، والنسائي في عمل اليوم والليلة.

Comments:

a. A hundred or seventy times do not indicate limited numbers, rather it encourages asking forgiveness abundantly.

b. Any suitable words could be used for asking forgiveness, for example أستغفر الله وأتوب إليه or the words mentioned in the *Hadith*: 3814.

3817. It was narrated that Hudhaifah said: "I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet ﷺ and he said: 'Why don't you ask for forgiveness? Ask Allâh to forgive you, seventy times each day.'" (*Hasan*)

٣٨١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ حُذَيْفَةَ قَالَ: كَانَ فِي لِسَانِي ذَرَبٌ عَلَى أَهْلِي. وَكَانَ لَا يَعْدُوهُمْ إِلَى غَيْرِهِمْ. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَيْنَ أَنْتَ مِنَ الِاسْتِغْفَارِ؟ تَسْتَغْفِرُ اللهَ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً».

تخريج: [إسناده حسن] * أبوبكر بن عياش تابعه أبوالأحوص، وإسرائيل وشعبة وغيرهم، وصححه ابن حبان، ح: ٢٤٥٨، والحاكم: ١/ ٥١١، ٢/ ٤٥٧، والذهبي وغيرهم * أبوالمغيرة وثقه ابن حبان، والحاكم وغيرهما، فحديثه لا ينزل عن درجة الحسن، وله طريق آخر عند النسائي في

الكبرٰى، ح: ١٠٢٨٢.

3818. 'Abdullâh bin Busr said that the Prophet ﷺ said: "Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds." (***Hasan***)

٣٨١٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ سَمِعْتُ عَبْدَ اللهِ بْنَ بُسْرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**طُوبٰى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا**».

تخريج: [**إسناده حسن**] أخرجه النسائي في الكبرٰى:٦/١١٨، ح:١٠٢٨٩ عن عمرو بن عثمان به، وصححه البوصيري، وله شاهد عند أبي نعيم(أخبار أصبهان:١/٣٣٠، حلية:١٠/ ٣٩٥)، والخطيب:٩/١١١.

Comments:

The benefit of increase in asking forgiveness results in expiation of sins. In addition, these words, due to being the words of Allâh's remembrance, are considered good deeds also. It means that due to repentance and asking forgiveness, one may be hopeful of His forgiveness.

3819. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever persists in asking for forgiveness, Allâh will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine." (***Da'if***)

٣٨١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥١٨ عن هشام به، وصححه الحاكم:٤/٢٦٢ فرده الذهبي بقوله: الحكم فيه جهالة، وهو مجهول كما قال الحافظ في التقريب، والنووي في المهذب:٣/٣٢٣.

3820. It was narrated from 'Âishah that the Prophet ﷺ used to say: "*Allâhum-maj'alni minal-ladhina idhâ ahsanu istabsharu, wa idhâ asâ'u istaghfaru* (O Allâh, make me one of those who, if

٣٨٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ اجْعَلْنِي مِنَ**

they do good deeds, they rejoice, and if they do bad deeds, they seek forgiveness)." (***Hasan***)

الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا. وَإِذَا أَسَاءُوا اسْتَغْفَرُوا».

تخريج: [حسن] أخرجه أحمد:٦/ ١٤٥، ٢٣٩ عن يزيد به، وتابعه عفان (أحمد:٦/ ١٢٩) وغيره، وسنده ضعيف، ح:١٠٦٠ لحال علي بن زيد بن جدعان وقد تقدم، ح:١١٦، وله شاهد حسن عند البيهقي في شعب الإيمان، ح:٦٩٩٢ انظر المشكاة بتحقيقي، ح:٢٣٥٧.

Chapter 58. The Virtue Of Good Deeds

(المعجم ٥٨) - بَابُ فَضْلِ الْعَمَلِ

(التحفة ٥٨)

3821. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Allâh, the Blessed and Exalted, said: 'Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to Him a forearm's length; whoever draws near to Me a forearm's length, I draw near to Him an arm's length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything *in worship* with Me, I will meet it (i.e., his sins) with forgiveness equal to that.'" (***Sahih***)

٣٨٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، وَأَزِيدُ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقِرَابِ الْأَرْضِ خَطِيئَةً، ثُمَّ لَا يُشْرِكُ بِي شَيْئًا، لَقِيتُهَا بِمِثْلِهَا مَغْفِرَةً».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الذكر والدعاء والتقرب إلى الله تعالى وحسن الظن به، ح:٢٦٨٧/ ٢٢ من حديث وكيع به.

Comments:

a. The *Hadith* shows the great mercy of Allâh. So, a slave should always endure to do good deeds and should repent from his sins.

b. Whoever turns towards Allâh, He will facilitate his affairs.

c. No sin is forgiven along with polytheism.

3822. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am as My slave thinks I am, and I am with him when he mentions me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand-span length, I draw near to him a forearm's length. And if he comes to Me walking, I go to him in a hurry." (*Sahih*)

٣٨٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ. وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

تخريج: أخرجه مسلم، الذكر والدعاء، باب الحث على ذكر الله تعالى (والباب السابق)، ح: ٢١/٢٦٧٥ عن ابن أبي شيبة به.

Comments:

a. One must have good faith in Allâh.

b. The correct way of having good faith in Allâh is doing good deeds with the hope of their acceptance, and repenting from sins looking to His forgiveness. On the other hand, rushing fast towards sins and hoping the mercy of Allâh is foolishness.

c. The *Hadtih* strongly instructs people to go on performing deeds since without deeds reward can not be expected. Hence, only the good doers can expect good from Allâh and the evil doers can expect the bad only.

3823. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every deed of the son of Âdam will be multiplied for him, between ten and seven hundred times for each merit. Allâh said: 'Except for fasting, for it is for Me and I shall reward for it." (*Sahih*)

٣٨٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ لَهُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللهُ سُبْحَانَهُ: إِلَّا الصَّوْمَ، فَإِنَّهُ لِي. وَأَنَا أَجْزِي بِهِ».

تخريج: [صحيح] تقدم، ح: ١٦٣٨.

Comments:

This *Hadith* has been mentioned before. See *Hadith*: 1638.

Chapter 59. What Was Narrated Concerning There Is No Power Nor Strength Except With Allâh

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ» (التحفة ٥٩)

3824. It was narrated that Abu Musa said: "The Prophet ﷺ heard me saying: *'Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh).' He said: 'O 'Abdullâh bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: *Lâ hawla wa lâ quwwata illa billâh* (There is no power and no strength except with Allâh).'" (***Sahih***)

٣٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: سَمِعَنِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. قَالَ: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟». قُلْتُ: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

تخريج: أخرجه البخاري، الجهاد والسير، باب ما يكره من رفع الصوت في التكبير، ح: ٢٩٩٢، ومسلم، الذكر والدعاء، باب استحباب خفض الصوت بالذكر . . الخ، ح: ٢٧٠٤/ ٤٤ من حديث عاصم به.

Comments:

a. This sentence is very important, as it contains the confession that Allâh alone is the source of every power.
b. It proves humbleness and submissiveness of the person, besides having faith and trust in Allâh. Showing this kind of humility is dearest to Allah.
c. Remembering Allâh secretly is desirable, since it is free from showing off. However, wherever remembering Allâh loudly is proved in *Sunnâh,* it should be done accordingly.

3825. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said to me: 'Shall I not tell you of a treasure which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: *'Lâ hawla wa lâ quwwata illa billâh* (There is no power and no strength except with Allâh).'" (***Sahih***)

٣٨٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

تخريج: [صحيح] أخرجه أحمد: ٥/١٥٧ عن وكيع به، وصححه البوصيري، ورواه عمرو بن ميمون، والنسائي في الكبرٰى، ح: ٩٨٤٢، وابن حبان في صحيحه، ح: ٢٣٣٩، وعبدالرحمٰن بن غنم (أحمد) عن أبي ذر به، وللحديث شواهد كثيرة.

3826. It was narrated that Hâzim bin Harmalah said: "I passed by the Prophet ﷺ and he said to me: 'O Hâzim, say often: "*Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh)," for it is one of the treasures of Paradise.'" ***(Hasan)***

٣٨٢٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ: حَدَّثَنَا خَالِدُ بْنُ سَعِيدٍ عَنْ أَبِي زَيْنَبَ، مَوْلَىٰ حَازِمِ بْنِ حَرْمَلَةَ، عَنْ حَازِمِ بْنِ حَرْمَلَةَ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ فَقَالَ لِي: **«يَا حَازِمُ! أَكْثِرْ مِنْ قَوْلِ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ».**

تخريج: [حسن] أخرجه الطبراني في الكبير: ٤/٣٢، ح: ٣٥٦٥ من حديث محمد بن معن بن محمد به، وحسنه الحافظ في الإصابة، وللحديث شواهد كثيرة جدًا.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

34. The Chapters On Supplication

(المعجم ٣٤) أَبْوَابُ الدُّعَاءِ

(التحفة ٢٦)

Chapter 1. The Virtue Of Supplication

(المعجم ١) - بَابُ فَضْلِ الدُّعَاءِ

(التحفة ١)

3827. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever does not call upon Allâh, He will be angry with him." (***Da'if***)

٣٨٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو الْمَلِيحِ الْمَدَنِيُّ [قَالَ:] سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ لَمْ يَدْعُ اللهَ، سُبْحَانَهُ، غَضِبَ عَلَيْهِ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب منه [من لم يسأل الله يغضب عليه، ح:٣٣٧٣ من حديث أبي المليح به، وهو في مصنف ابن أبي شيبة:١٠/٢٠٠، وقال الحاكم:١/٤٩١: هذا حديث صحيح الإسناد * فإن أبا صالح الخوزي وأبا المليح الفارسي لم يذكرا بالجرح إنما هما في عداد المجهولين لقلة الحديث، وهذا يدل على تساهل الحاكم * والخوزي لين الحديث، ولحديثه شواهد ضعيفة، انظر الفتح:١١/٧٩ وغيره.

Comments:

a. Supplicating Allâh is a form of worship as a slave expresses his destitution and weakness in front of Allâh, and begs humbly from Him, acknowledging His greatness and might, to fulfill his necessities.
b. Giving up supplication is an act of turning away from worshipping Allâh, so it displeases Allâh.
c. While supplicating, the etiquettes that are mentioned in the *Ahâdith* should be regarded.

3828. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ said: "Indeed the supplication is the worship." Then he recited: "And your Lord said: Invoke Me, I will respond to you."[1] (***Sahih***)

٣٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ ذَرِّ بْنِ عَبْدِ اللهِ الْهَمْدَانِيِّ عَنْ يُسَيْعٍ الْكِنْدِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ الدُّعَاءَ هُوَ**

[1] *Ghâfir* 40:60.

الْعِبَادَةُ» ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠].

تخريج: [صحيح] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٧٩ من حديث ذر به، وقال الترمذي، ح:٢٩٦٩: حسن صحيح، وصححه ابن حبان، ح:٢٣٩٦، والحاكم:١/ ٤٩٠، ٤٩١، والذهبي * الأعمش تابعه منصور.

Comments:

Asking anything that is subjected to Allâh alone from any creature is worshipping that creature, so it is considered polytheism, (i.e., associating partners with Allâh). The creature might be a non-living thing like a stone, sun, star, tree, etc., or a living thing like an animal, jinni, angel or even a pious person or a Prophet; asking them for anything which is beyond the ability of creatures is polytheism.

3829. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is nothing more noble to Allâh the Glorified, than supplication." (*Da'if*)

٣٨٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ، سُبْحَانَهُ، مِنَ الدُّعَاءِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما جاء في فضل الدعاء، ح:٣٣٧٠ من حديث أبي داود الطيالسي به، وهو في مسنده، ح:٢٥٨٢، وقال الترمذي: حسن غريب، وصححه ابن حبان، ح:٢٣٩٧، والحاكم:١/ ٤٩٠، والذهبي، وعلته عنعنة قتادة تقدم، ح:١٧٥.

Comments:

a. By supplicating, one gets honor and great position near Allâh.
b. By practicing other good deeds one may also get a great position near Allâh, but one needs to supplicate.

Chapter 2. The Supplication Of The Messenger of Allâh ﷺ

(المعجم ٢) - بَابُ دُعَاءِ رَسُولِ اللهِ ﷺ (التحفة ٢)

3830. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say in his supplication: "*Rabbi! A'inni wa lâ tu'in 'alayya, wansurni wa lâ tansur 'alayya, wamkurli wa lâ tamkur 'alayya, wahdini wa yassiril-huda li, wansurni 'ala man baghâ 'alayya. Rabbij'alni laka shakkâran,*

٣٨٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، [سَنَةَ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ]: حَدَّثَنَا وَكِيعٌ، فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَمِائَةٍ: قَالَ: حَدَّثَنَا سُفْيَانُ فِي مَجْلِسِ الأَعْمَشِ مُنْذُ خَمْسِينَ سَنَةً: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ الْجَمَلِيُّ فِي زَمَنِ خَالِدٍ، عَنْ

عَبْدِ اللهِ بْنِ الْحَارِثِ الْمُكَتِّبِ عَنْ طَلِيقِ بْنِ قَيْسٍ الْحَنَفِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي دُعَائِهِ: «رَبِّ! أَعِنِّي وَلَا تُعِنْ عَلَيَّ. وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ. وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ. وَاهْدِنِي وَيَسِّرِ الْهُدَىٰ لِي. وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ! اجْعَلْنِي لَكَ شَكَّارًا. لَكَ ذَكَّارًا. لَكَ رَهَّابًا. لَكَ مُطِيعًا. إِلَيْكَ مُخْبِتًا. إِلَيْكَ أَوَّاهًا مُنِيبًا. رَبِّ! تَقَبَّلْ تَوْبَتِي. وَاغْسِلْ حَوْبَتِي. وَأَجِبْ دَعْوَتِي. وَاهْدِ قَلْبِي. وَسَدِّدْ لِسَانِي. وَثَبِّتْ حُجَّتِي. وَاسْلُلْ سَخِيمَةَ قَلْبِي».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: قُلْتُ لِوَكِيعٍ: أَقُولُهُ فِي قُنُوتِ الْوِتْرِ؟ قَالَ: نَعَمْ.

laka dhakkâran, laka rahhâban, laka muti'an, 'ilayka mukhbitan, 'ilayka awwâhan munibâ. Rabbi! Taqabbal tawbati, wâghsil hawbati wa ajib da'wati, wahdi qalbi, wa saddid lisâni, wa thabbit hujjati, waslul sakhimata qalbi (O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord! Accept my repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heart)." (***Sahih***)

(One of the narrators) Abul-Hasan At-Tanâfisi said: "I said to Waki': 'Shall I say it in the *Qunut* of *Witr*?' He said: 'Yes.'"

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلاة، باب ما يقول الرجل إذا سلم، ح:١٥١٠، ١٥١١ من حديث سفيان الثوري به، وقال الترمذي، ح:٣٥٥١: حسن صحيح، وصححه ابن حبان، ح:٢٤١٤، ٢٤١٥، والحاكم:١/ ٥١٢، ٥٢٠، والذهبي.

Comments:

a. 'Making the tongue speak the truth' here means asking the favor of Allâh that He protect the tongue from sins and bad speech.

b. The words 'make my proof firm' could be understood as getting the power of presenting good, reasonable and firm proofs, while preaching the truth, or it could be understood as being able to give correct answers in the grave or on the Day of Judgment, by which Allâh becomes happy and admits him in His Paradise after forgiving his sins.

3831. It was narrated that Abu Hurairah said: "Fâtimah came to the Prophet ﷺ to ask him for a servant, and he said: 'I do not have anything to give you.' So she went back, but after that he came to her and said: 'Is what you asked for dearer to you, or something better than that?' 'Ali said to her: 'Say: something better than that.' So she said it. He said: 'Say: *Allâhumma Rabbas-samâwâtis-Sab'i wa Rabbal-'Arshil-'Azim, Rabbanâ wa Rabba Kulli shay'in, munzil at-Tawrâti wal-Injili wal-Qur'ânil-'Azim. Antal-Awwalu fa laysa qablaka shay', wa Antal-Âkhiru fa laysa ba'daka shay', Antaz-Zâhiru fa laysa fawqaka shay', wa Antal-Bâtinu fa laysa dunaka shay', Iqdi 'annad-daina wa aghninâ minal-faqr* (O Allâh, Lord of the seven heavens and Lord of the Mighty Throne, our Lord, and the Lord of everything, Revealer of the *Tawrah*, the *Injil* and the Magnificent Qur'ân. You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want).'" (***Sahih***)

٣٨٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا. فَقَالَ لَهَا: «مَا عِنْدِي مَا أُعْطِيكِ» فَرَجَعَتْ. فَأَتَاهَا بَعْدَ ذٰلِكَ فَقَالَ: «الَّذِي سَأَلْتِ أَحَبُّ إِلَيْكِ، أَوْ مَا هُوَ خَيْرٌ مِنْهُ؟» فَقَالَ لَهَا عَلِيٌّ: قُولِي: لَا. بَلْ مَا هُوَ خَيْرٌ مِنْهُ. فَقَالَتْ. فَقَالَ: «قُولِي: اللَّهُمَّ! رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣/ ٦٣ عن ابن أبي شيبة به.

Comments:

a. Allâh is the First and the Last. Time can affect creatures but it cannot affect the Creator. So, all times are equal for Him.

b. Allâh is the Most High and Most Predominant. His Power is over all His creatures regardless of how tiny the creature is. He also is the Nearest one to His creature through His might and knowledge.
c. Supplication should be made by the attributes of Allâh.
d. Poverty and richness are in the Hands of Allâh, so to fulfill a loan and escape poverty, Allâh's help should be sought by reciting the supplications that are proven in *Sunnah*.

3832. It was narrated from 'Abdullâh that the Prophet ﷺ used to say: "*Allâhumma inni as'alukal-huda wat-tuqa wal-'afâf wal-ghina* (O Allâh, I ask You for guidance, piety, chastity and affluence)." ***(Sahih)***

٣٨٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَ مُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «**اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى [وَالتُّقَى] وَالْعَفَافَ وَالْغِنَى**».

تخريج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح:٢٧٢١/ ٧٢ عن ابن بشار به.

Comments:

a. Allâh alone protects from all evils.
b. This supplication in a means of asking protection of Allâh from many types of evil. Guidance is protection from straying from the right path, piety is protection from sins, abstinence and chastity are protection from bad character, obscenity and vulgarity and self-contentment is protection from stingyness and greediness while richness is protection from begging others.

3833. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhummanfa'ni bima 'allamtani, wa 'allimni ma yanfa'uni, wa zidni 'ilman, wal-hamdu lillâhi 'ala kulli hâl, wa a'udhu billâhi min 'adhâbin-nâr* (O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allâh in all situations, and I seek refuge with Allâh from the torment of the Fire).'" ***(Da'if)***

٣٨٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «**اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي. وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْمًا. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللهِ مِنْ عَذَابِ النَّارِ**».

تخريج: [ضعيف] تقدم، ح:٢٥١ .

Comments:

This *Hadith* has already been mentioned in the preface under the chapter no: 23. See the *Hadith*: 251

3834. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ often used to say: *'Allâhumma thabbit qalbi 'ala dinika* [O Allâh, make my heart steadfast in (adhering to) Your religion].' A man said: 'O Messenger of Allâh! Do you fear for us when we have believed in you and in (the Message) that you have brought?' He said: 'Hearts are between two of the fingers of the Most Merciful, and He controls them.'" (***Hasan***)

Al-A'mash (one of the narrators) indicated with his fingers.

٣٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «**اللَّهُمَّ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! تَخَافُ عَلَيْنَا؟ وَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهِ. فَقَالَ: «**إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، عَزَّ وَجَلَّ، يُقَلِّبُهَا**». وَأَشَارَ الأَعْمَشُ بِإِصْبَعَيْهِ.

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:٦٨٣ عن الأعمش عن يزيد الرقاشي، وأبي سفيان عن أنس به، وقال الترمذي، ح:٢١٤٠ حسن صحيح، وله شواهد منها ما أخرجه الترمذي، ح:٣٥٢٢ بإسناد حسن عن أم سلمة به نحو المعنى، وقال: هذا حديث حسن.

Comments:

a. After being guided to the right path, being steadfast on that way is a great blessing of Allâh.

b. At present, many types of afflictions are appearing, null and void matters are being presented in charming and alluring styles, texts of the Qur'ân and *Ahâdith* are being misinterpreted to support the wrong opinions and false beliefs, so in such circumstances, besides common people, scholars also should seek Allâh's support constantly to make them steadfast on the truth.

3835. It was narrated from Abu Bakr Siddiq that he said to the Messenger of Allâh ﷺ: "Teach me a supplication which I can say during my prayer." He said: "Say: *Allâhumma inni zalamtu nafsi zulman kathiran wa lâ yaghfirudh-dhunub illa Anta, faghfirli maghfiratan min 'indika warhamni, innaka Antal-Ghafurur-Rahim* (O Allâh, I have wronged myself

٣٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «**قُلِ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.**

فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي. إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful)." (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤ من حديث الليث به، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح: ٢٧٠٥/٤٨ عن ابن رمح به.

Comments:

a. During prayer, before making the final salutations (that end the prayer) one should supplicate Allâh as much as possible.
b. Asking forgiveness for sins is a great good deed.
c. Asking forgiveness does not necessarily means that sins were committed.

٣٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَهُوَ مُتَّكِئٌ عَلَى عَصًا. فَلَمَّا رَأَيْنَاهُ قُمْنَا. فَقَالَ: «لَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعُظَمَائِهَا» قُلْنَا: يَا رَسُولَ اللهِ! لَوْ دَعَوْتَ اللهَ لَنَا قَالَ: «اللَّهُمَّ! اغْفِرْ لَنَا وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ».

قَالَ: فَكَأَنَّمَا أَحْبَبْنَا أَنْ يَزِيدَنَا، فَقَالَ: «أَوَ لَيْسَ قَدْ جَمَعْتُ لَكُمُ الأَمْرَ؟».

3836. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ came out to us, leaning on a stick, and when we saw him we stood up. He said: 'Do not do what the Persians do for their leaders.' We said: 'O Messenger of Allâh, why don't you pray to Allâh for us?' He said: *'Allâhummaghfirlanâ, wârhamnâ, wârda 'annâ, wa taqabbal minnâ, wa adkhilnâl-jannah, wa najjinâ minan-nâr, wa aslih lana sha'nanâ kullah*. [O Allâh, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].' It was as if we wanted him to say more, but he said: 'Have I not summed up everything for you?'" (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح: ٥٢٣٠ من حديث مسعر به * أبومرزوق لين، ولبعض الحديث شواهد عند مسلم وغيره.

3837. Abu Hurairah told that the Messenger of Allâh ﷺ said: *'Allâhumma! Inni a'udhu bika minal-arba' : min 'ilmin lâ yanfa'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'â'in lâ yusma'* [O Allâh, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard].'" (***Hasan***)

٣٨٣٧ - حَدَّثَنَا عِيسى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلاة، باب في الاستعاذة، ح:١٥٤٨ من حديث الليث به، وصححه الحاكم: ١/ ١٠٤، ٥٣٤، ووافقه الذهبي.

Chapter 3. What The Messenger Of Allâh ﷺ Sought Refuge From

(المعجم ٣) - بَابُ مَا تَعَوَّذَ مِنْهُ رَسُولُ اللهِ ﷺ (التحفة ٣)

3838. It was narrated from 'Âishah that the Prophet ﷺ would supplicate with these words: "*Allâhumma inni a'udhu bika min fitnatin-nâri wa 'adhâbin-nâr, wa min fitnatil-qabri wa 'adhâbil-qabr, wa min sharri fitnatil-ghina wa min sharri fitnatil-faqr, wa min sharri fitnatil-masihid-dajjâl. Allâhumma aghsil khatâyâya bima'ith-thalji wal-barad, wa naqqi qalbi minal-khatâyâ kamâ naqqaytath-thawbal-abyad minad-danas. Wa bâ'id bayni wa bayna khatâyâya kamâ bâ'adta baynal-mashriqi wal-maghrib. Allâhumma inni a'udhu bika minal-kasali wal-harami wal-ma'thami wal-maghrami* (O Allâh, I seek refuge with You from the tribulation of the Fire

٣٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، كَانَ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ. وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ. وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ. وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ

وَالْمَأْثَمِ وَالْمَغْرَمِ».

and the torment of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debts)." (*Sahih*)

تخريج: أخرجه البخاري، الدعوات، باب الاستعاذة من أرذل العمر . . . الخ، ح:٦٣٧٥ من حديث هشام به، ومسلم، الذكر والدعاء، باب التعوذ من شر الفتن وغيرها، ح:٥٨٩ بعد، ح:٢٧٠٥ عن ابن أبي شيبة به.

٣٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

3839. It was narrated that Farwah bin Nawfal said: "I asked 'Âishah about a supplication that the Messenger of Allâh ﷺ used to say. She said that he used to say: '*Allâhumma inni a'udhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).'" (*Sahih*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح:٢٧١٦/ ٦٥ عن ابن أبي شيبة به.

Comments:

Mistakes are of two kinds; first, committing something which should not be committed. Second, abandoning the deeds that should be carried out, both mistakes cause losses in this life and Hereafter as well. In the above supplication, protection is sought from the bad affects of both kinds of the mistakes.

3840. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us this supplication just as he would teach us a *Surah* from the Qur'ân: *'Allâhumma inni a'udhu bika min 'adhâbi jahannam, wa a'udhu bika min 'adhâbil-qabr, wa a'udhu bika min fitnatil-masihil-dajjâl, wa a'udhu bika min fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of False Christ, and I seek refuge with You from the trials of life and death).'" (***Hasan***)

٣٨٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ: حَدَّثَنِي حُمَيْدٌ الْخَرَّاطُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا هٰذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٦٩٤ عن إبراهيم بن المنذر به، وحسنه البوصيري، وللحديث شواهد كثيرة.

Comments:

The torment in the grave is true and believing in it is an obligation. Thus, keeping away from all the actions that cause the torment in the grave is compulsory. For example, going about with calumnies to make enmity between people or not taking proper precautions to avoid the splash of urine and the like.

3841. It was narrated that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the *Masjid* with his feet upright (prostrating), and he was saying: *'Allâhumma inni a'udhu biridâka min sakhatika wa bimu'âfâtika 'an 'uqubatika, wa a'udhu bika minka, lâ uhsi thana'an 'alayka, Anta kamâ athnayta 'ala nafsika* (O Allâh, I seek refuge in Your pleasure from Your wrath,

٣٨٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ، ذَاتَ لَيْلَةٍ، مِنْ فِرَاشِهِ. فَالْتَمَسْتُهُ. فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ. وَبِمُعَافَاتِكَ عَنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لَا أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself).'" (***Sahih***)

تخريج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟ ح:٤٨٦/٢٢٢ عن ابن أبي شيبة به.

Comments:

a. *Tahajjud* (the last night prayer) is a very virtuous good act, since it shows extreme humbleness and neediness to Allâh.

b. Prostration is an integral part of the prayer, so during supererogatory prayers, one should make supplications as much as possible in the state of prostration.

c. Supplicating Allâh by His attributes is allowed since it is a means of seeking refuge with Allâh Himself.

d. "I seek refuge in You from You" means that none could protect me from Your anger and wrath but only if You forgive me, then I could be saved from Your torment.

3842. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Seek refuge with Allâh from poverty, insufficiency and humiliation, and from wronging (others) and being wronged.'" (***Sahih***)

٣٨٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ جَعْفَرِ بْنِ عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَوَّذُوا بِاللهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ. وَأَنْ نَظْلِمَ أَوْ نُظْلَمَ**».

تخريج: [صحيح] أخرجه النسائي، الاستعاذة، . الاستعاذة من الذلة، ح:٥٤٦٣، ٥٤٦٥، ٥٤٦٦ من حديث الأوزاعي به، وصححه الحاكم:١/ ٥٣١، والذهبي، وله شاهد عند النسائي، وابن حبان، ح:٢٤٤٣، والحاكم:١/ ٥٤١.

Comments:

To take refuge from the mentioned things, one should supplicate the following supplication: (اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ) (O Allâh, I seek refuge with You from poverty, insufficiency, lowness and from oppressing others, or being oppressed.)

3843. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Ask Allâh for beneficial knowledge and seek refuge with Allâh from knowledge that is of no benefit." (***Hasan***)

٣٨٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سَلُوا اللهَ عِلْمًا نَافِعًا، وَتَعَوَّذُوا بِاللهِ مِنْ عِلْمٍ لَا يَنْفَعُ**».

تخريج: **[إسناده حسن]** أخرجه ابن أبي شيبة: ٩/ ١٢٢، ١٠/ ١٨٥ عن وكيع به، وصححه البوصيري، وحسنه الهيثمي في المجمع: ٢/ ١٨٢، وله شاهد قال الهيثمي (١٠/ ١٨٢): رواه الطبراني في الأوسط وإسناده حسن.

Comments:

For this purpose one may supplicate the following supplication: اللّهُـمَّ إِنّـي أَسْأَلُـكَ عِلْمـاً نافِعـاً وَ أَعُوذُ بِكَ مِنْ عِلْمٍ لا يَنْفَعُ ('O Allah, I ask You for knowledge that is beneficial and I seek refuge with you from the knowledge that is not useful.)

3844. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, old age, the torment of the grave and the tribulation of the heart. (***Da'if***)

(One of the narrators) Waki' said: "Meaning when a man dies in a state of tribulation (*Fitnah*) and does not ask Allâh to forgive him."

٣٨٤٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

قَالَ وَكِيعٌ: يَعْنِي الرَّجُلَ يَمُوتُ عَلَى فِتْنَةٍ، لَا يَسْتَغْفِرُ اللهَ مِنْهَا.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الصلاة، باب في الاستعاذة، ح: ١٥٣٩ من حديث وكيع به، وصححه ابن حبان، ح: ٢٤٤٥، والحاكم: ١/ ٥٣٠ على شرط الشيخين، ووافقه الذهبي * أبوإسحاق عنعن، وله طرق كلها ضعيفة، وله شاهد عند ابن خزيمة، ح: ٧٤٦ وغيره بمتن آخر باختلاف يسير، وإسناده صحيح.

Chapter 4. Comprehensive Supplications

(المعجم ٤) - بَابُ الْجَوَامِعِ مِنَ الدُّعَاءِ (التحفة ٤)

3845. Abu Mâlik, Sa'd bin Târiq, narrated from his father that when a man had come to the Messenger of Allâh ﷺ, he heard him say: "O Messenger of Allâh, what should I say when I ask of Allâh?" He said: "Say: *Allâhumma-ghfirli warhamni wa 'âfini warzuqni* (O Allâh, forgive me, have mercy on me, keep me safe and sound and grant me provision)," and he held up his four fingers apart from the thumb and said: "These combine your religious and worldly affairs." (***Sahih***)

٣٨٤٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا أَبُو مَالِكٍ، سَعْدُ بْنُ طَارِقٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَقَدْ أَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أَقُولُ، حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «**قُلِ: اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي**» وَجَمَعَ أَصَابِعَهُ الأَرْبَعَ إِلَّا الإِبْهَامَ: «**فَإِنَّ هٰؤُلَاءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ**».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٧/ ٣٤، ٣٦ من حديث أبي مالك به.

Comments:

In this world, if one enjoys good health and safety from misfortunes, along with provision in abundance, it is as if he has attained all the blessings of this world. In the Hereafter, if his sins are forgiven, then it is as if he has attained all the blessings of Hereafter. All the blessings of this life and Hereafter depend on the mercy of Allâh. Therefore, it is a very comprehensive supplication.

3846. It was narrated from 'Âishah that the Messenger of Allâh ﷺ taught her this supplication: *"Allâhumma inni as'aluka minal-khayri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Wa a'udhu bika minash-sharri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Allahumma inni as'aluka min khayri mâ sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'âdha bihi 'abduka wa nabiyyuka. Allâhumma inni as'alukal-jannatah wa ma qarraba ilayha min qawlin aw 'amalin, wa a'udhu bika minan-nâri wa ma qarraba ilayha min qawlin aw 'amalin, wa as'aluka an taj'al kulla qadâ'in qadaytahuli khayran* (O Allâh, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allâh, I ask You for Paradise and for that

٣٨٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي جَبْرُ ابْنُ حَبِيبٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ عَلَّمَهَا هٰذَا الدُّعَاءَ: «اللّٰهُمَّ! إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللّٰهُمَّ! إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللّٰهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ، قَضَيْتَهُ لِي، خَيْرًا».

which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good)." (*Sahih*)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٦/ ١٣٣، ١٤٧ عن عفان به، ورواه شعبة (أحمد:٦/ ١٤٦، ١٤٧)، والجريري، والبخاري في الأدب المفرد، ح:٦٣٩ عن جبر به * وأم كلثوم ثقة كما في التقريب.

Comments:

This supplication is so comprehensive that it includes all kinds of physical and spiritual happiness, as well as it containing protection and refuge from all types of physical and spiritual evils, badness, trials, problems and misfortune.

3847. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to a man: "What do you say during your prayer?" He said: "I recite the *Tashah-hud* then I ask Allâh for Paradise and seek refuge with Him from Hell, but by Allâh I do not understand your whispering or the whispering of Mu'âdh." He said: "It is concerning them (Paradise and Hell) that we are whispering." (*Sahih*)

٣٨٤٧ - حَدَّثَنَا يُوسُفُ بْنُ مُوسى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، لِرَجُلٍ: «**مَا تَقُولُ فِي الصَّلَاةِ؟**» قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللهِ مَا أُحْسِنُ دَنْدَنَتَكَ، وَلَا دَنْدَنَةَ مُعَاذٍ. قَالَ: «**حَوْلَهُمَا نُدَنْدِنُ**».

تخريج: [**صحيح**] تقدم، ح:٩١٠.

Chapter 5. Supplicating For Forgiveness And To Be Kept Safe And Sound

(المعجم ٥) - بَابُ الدُّعَاءِ بِالْعَفْوِ وَالْعَافِيَةِ (التحفة ٥)

3848. It was narrated that Anas bin Mâlik said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.'

٣٨٤٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ**

Then (the man) came the next day and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.'" (*Da'if*)

وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ» ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ». ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ، فَقَالَ: يَا نَبِيَّ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. فَإِذَا أُعْطِيتَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ، فَقَدْ أَفْلَحْتَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب[في فضل سؤال العافية والمعافاة]، ح:٣٥١٢ من حديث سلمة بن وردان به، وقال: حسن غريب * وسلمة ضعيف كما في التقريب وغيره.

Comments:

a. During the state of *Tashah-hud,* before making the final salutations (that end the prayer) any necessity of this life or the Hereafter could be asked. To achieve this purpose, one may supplicate any supplication mentioned in the Qur'ân or *Hadith.*

b. If a follower behaves informally, then a religious scholar should not be displeased with him.

c. Achieving Paradise and rescue from Hell are among the greatest purposes of worship. Thus, the Prophet ﷺ, said that the core of all their lengthy supplication is also the same.

3849. It was narrated from Awsat (bin Ismâ'il) Al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: "The Messenger of Allâh ﷺ stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it

٣٨٤٩ - حَدَّثَنَا أَبُو بَكْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ ابْنَ عَامِرٍ يُحَدِّثُ عَنْ أَوْسَطَ [بْنِ إِسْمَاعِيلَ] الْبَجَلِيِّ أَنَّهُ سَمِعَ أَبَا بَكْرٍ، حِينَ قُبِضَ النَّبِيُّ ﷺ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ، فِي مَقَامِي هٰذَا، عَامَ الأَوَّلِ. - ثُمَّ بَكَىٰ أَبُو بَكْرٍ - ثُمَّ قَالَ: «عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّهُ مَعَ الْبِرِّ. وَهُمَا

comes immorality, and they both lead to Hell. Ask Allâh for *Al-Mu'âfâh,* for no one is given anything after certainty that is better than *Mu'âfâh*[1]. Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allâh, brothers." (***Sahih***)

فِي الْجَنَّةِ. وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّهُ مَعَ الْفُجُورِ. وَهُمَا فِي النَّارِ. وَسَلُوا اللهَ الْمُعَافَاةَ. فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ، بَعْدَ الْيَقِينِ، خَيْرًا مِنَ الْمُعَافَاةِ. وَلَا تَحَاسَدُوا. وَلَا تَبَاغَضُوا. وَلَا تَقَاطَعُوا. وَلَا تَدَابَرُوا. وَكُونُوا، عِبَادَ اللهِ إِخْوَانًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣،٥،٧، والنسائي في عمل اليوم والليلة من الكبرٰى من حديث شعبة به، وللحديث طرق كثيرة، وهو مخرج في مسند الحميدي(٢) بتحقيقي.

Comments:

a. Every good deed is related to truth, so all kinds of good deeds might be facilitated for a veracious and truthful person.

b. Cutting off relations, especially kin relations, is not appropriate. However, severing relations for any religiously valid reason is allowed. It is even desirable if it results in good, or incites the mistaken person to correct himself.

c. Every Muslim is a brother of another Muslim. So, fighting or disputing based on tribe, family, region, language or party is contrary to Islam, rather it is a practice of the pre-Islamic period.

3850. It was narrated from 'Âishah that she said: "O Messenger of Allâh, what do you think I should say in my supplication, if I come upon *Laylatul-Qadr*?" He said: "Say: *'Allâhumma innaka 'afuwwun tuhibbul-'afwa, fa'fu 'anni* (O Allâh, You are Forgiving and love forgiveness, so forgive me).'" (***Sahih***)

٣٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ، مَا أَدْعُو؟ قَالَ: «تَقُولِينَ: اللَّهُمَّ! إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي».

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب [في فضل سؤال العافية والمعافاة]، ح: ٣٥١٣ من حديث كهمس به، وقال: حسن صحيح.

[1] *Mu'âfah* is for Allâh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuhfatul-Ahwâdhi : 3512*.

Comments:

a. During the nights that are expected to be the Night of *Qadr*, supplications should be made as much as possible.

b. Forgiveness of Allâh is the greatest thing which a person is in need of it.

3851. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no supplication that a person can say that is better than: *Allâhumma inni as'aluka al-mu'âfâh fid-dunyâ wal-âkhirah* (O Allâh, I ask You for *Al-Mu'âfâh* in this world and in the Hereafter).'" (***Da'if***)

٣٨٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْعَلَاءِ بْنِ زِيَادٍ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ، أَفْضَلَ مِنَ - اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ -** ».

تخريج: [**إسناده ضعيف**] وصححه البوصيري * قتادة عنعن تقدم، ح:١٧٥، وفي السند اختلاف، وله شاهد معنوي في مجمع الزوائد:١٠/ ١٧٠، وقال: رواه البزار ورجاله رجال الصحيح.

Chapter 6. When One Of You Supplicates, Let Him Start With (Asking For) Himself

(المعجم ٦) - بَابٌ: إِذَا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِنَفْسِهِ (التحفة ٦)

3852. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "May Allâh have mercy on us and on our brother of 'Âd." (i.e., Prophet Hud ﷺ). (***Da'if***)

٣٨٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَرْحَمُنَا اللهُ، وَأَخَا عَادٍ**».

تخريج: [**إسناده ضعيف**] أخرجه السمعاني في أدب الإملاء والاستملاء، ص:١٠٨ من حديث سفيان الثوري عن أبي إسحاق الشيباني به، وصححه البوصيري، وفيه عنعنة سفيان تقدم، ح:١٦٢، وله شاهد مرسل ضعيف (ابن أبي شيبة:١٠/ ٢٢٠)، وأخرج مسلم في صحيحه، ح:٢٣٨٠/ ١٧٢، الفضائل عن أبي بن كعب رفعه: رحمة الله علينا وعلى أخي كذا، والأخ موسى عليه الصلاة والسلام.

Chapter 7. Your Supplication Will Be Answered So Long As You Do Not Become Hasty

(المعجم ٧) - بَابٌ: يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ (التحفة ٧)

3853. It was narrated from Abu

٣٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يُعَجِّلْ» قِيلَ: وَكَيْفَ يُعَجِّلُ؟ يَا رَسُولَ اللهِ! قَالَ: «يَقُولُ: قَدْ دَعَوْتُ اللهَ، فَلَمْ يَسْتَجِبِ اللهُ لِي».

Hurairah that the Messenger of Allâh ﷺ said: "It is necessary that you do not become hasty." It was said: "What does being hasty mean, O Messenger of Allâh?" He said: "When one says: 'I supplicated to Allâh but Allâh did not answer me.'" (*Sahih*)

تخريج: أخرجه البخاري، الدعوات، باب ما يستجاب للعبد مالم يعجل ... الخ، ح:٦٣٤٠، ومسلم، الذكر والدعاء، باب بيان أنه يستجاب للداعي ما لم يعجل، ح:٢٧٣٥/ ٩٠ من حديث مالك به، وهو في الموطأ:١/ ٢١٣.

Chapter 8. A Man Should Not Say: "O Allâh, Forgive Me If You Will".

(المعجم ٨) - بَابٌ: لَا يَقُولُ الرَّجُلُ: اللَّهُمَّ! اغْفِرِ لِي إِنْ شِئْتَ (التحفة٨)

٣٨٥٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي، إِنْ شِئْتَ. وَلْيَعْزِمْ فِي الْمَسْأَلَةِ. فَإِنَّ اللهَ لَا مُكْرِهَ لَهُ».

3854. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No one among you should say: 'O Allâh, forgive me if You will.' Let him be definite in his asking, and no one can compel Allâh." (*Sahih*)

تخريج: [صحيح] أخرجه مالك:١/ ٢١٣ عن أبي الزناد به، ومن طريقه أخرجه البخاري، الدعوات، ح:٦٣٣٩، وللحديث طرق أخرى.

Comments:

a. One should supplicate hoping that Allâh will surely satisfy his needs.
b. Saying that 'if you will' is useless, since supplications are responded to only by His will. Such expressions show a kind of desperateness.
c. Supplicating that if so-and-so matter is good for me then grant it to me; otherwise, grant me the matter that is better for me. The same supplication is made in *Istikhârah*.

Chapter 9. The Greatest Name Of Allâh

(المعجم ٩) - بَابُ اسْمِ اللهِ الأَعْظَمِ (التحفة ٩)

٣٨٥٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي زِيَادٍ، عَنْ شَهْرِ

3855. It was narrated from Asmâ' bint Yazid that the

ابْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «اسْمُ اللهِ الأَعْظَمُ، فِي هَاتَيْنِ الآيَتَيْنِ: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ [البقرة: ١٦٣] وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ».

Messenger of Allâh ﷺ said: "The Greatest Name of Allâh is in these two Verses: And your *Ilâh* (God) is One *Ilâh* (God – Allâh), *Lâ Ilâha illa Huwa* (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.'[1] And at the beginning of *Surah Âl 'Imrân*." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٩٦ من حديث عيسى به، وقال الترمذي، ح:٣٤٧٨: حسن صحيح.

٣٨٥٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ الْعَلَاءِ، عَنِ الْقَاسِمِ قَالَ: اسْمُ اللهِ الأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي سُوَرٍ ثَلَاثٍ: الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهٰ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ [الدِّمَشْقِيُّ]: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: ذَكَرْتُ ذٰلِكَ لِعِيسَى بْنِ مُوسٰى. فَحَدَّثَنِي أَنَّهُ سَمِعَ غَيْلَانَ بْنَ أَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3856. It was narrated that Al-Qâsim said: The Greatest Name of Allâh, if He is called by which He will respond, is in three *Surah*: *Al-Baqarah, Âl 'Imrân* and *Tâ-Hâ*. (***Hasan***)

Another chain for something similar from Al-Qâsim, from Abu Umâmah, from the Prophet ﷺ.

تخريج: [حسن] أخرجه الطبراني:٨/ ٢١٤، ٤١٥، ح:٧٧٥٨ من حديث إبراهيم، بن دحيم عن عمرو بن أبي سلمة به، وله شاهد مرفوع عند الحاكم:١/ ٥٠٦، والطبراني:٨/ ٢٨٢، ح:٧٩٢٥، وإسناده حسن.

Comments:

a. Ibn Mâjah reported many *Ahâdith* concerning the Greatest Name of Allâh. The supplications that are made through this Name are responded to.

b. The condition of one's soul as well as reciting prophetic supplications, are the great reasons for the response of the supplications. The more one hopes from Allâh, shows his humbleness and humility, and has trust in Allâh, the more his supplication is likely to be accepted.

[1] *Al-Baqarah* 2:163.

3857. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ heard a man say: *'Allâhumma! Inni as'aluka bi-annaka Antallâhul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad* (O Allâh! I ask You by virtue of Your being Allâh, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allâh ﷺ said: 'He has asked Allâh by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'" (*Sahih*)

٣٨٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَقَدْ سَأَلَ اللهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ**».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٩٣ من حديث مالك بن مغول به، وقال الترمذي، ح:٣٤٧٥: حسن غريب، وصححه ابن حبان، ح:٢٣٨٣، والحاكم على شرط الشيخين: ١/ ٥٠٤، ووافقه الذهبي.

Comments:

a. The attributes which are mentioned in this supplication are the same that are mentioned in *Surat Al-Ikhlâs*. These attributes also prove the meaning of monotheism, so they also include the meaning of لا إله إلا الله .

b. Making supplications by the Names and Attributes of Allâh is more entitled to be accepted.

3858. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ heard a man say: *'Allâhumma! Inni as'aluka bi-anna lakal-hamd. Lâ ilâha illâ Anta, wahdaka lâ sharika laka. Al-Mannân. Badi'us-samawâti wal-ard. Dhul-jalâli wal-ikrâm* (O Allâh! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the

٣٨٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو خُزَيْمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ. لَا إِلَٰهَ إِلَّا أَنْتَ. وَحْدَكَ لَا شَرِيكَ لَكَ. الْمَنَّانُ. بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ. ذُو الْجَلَالِ وَالإِكْرَامِ. فَقَالَ: «**لَقَدْ سَأَلَ اللهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى،**

وَإِذَا دُعِيَ بِهِ أَجَابَ».

Originator of the heavens and the earth, the Possessor of majesty and honor.' He ﷺ said: 'He has asked Allâh by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ١٢٠ عن وكيع به، وللحديث شواهد.

٣٨٥٩ - حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْفَزَارِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ الْجُهَنِيِّ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ. وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ. وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ. وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَّجْتَ».

قَالَتْ: وَقَالَ، ذَاتَ يَوْمٍ: «يَا عَائِشَةُ! هَلْ عَلِمْتِ أَنَّ اللهَ قَدْ دَلَّنِي عَلَى الاسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؟» قَالَتْ، فَقُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي فَعَلِّمْنِيهِ. قَالَ: «إِنَّهُ لَا يَنْبَغِي لَكِ، يَا عَائِشَةُ!» قَالَتْ: فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً. ثُمَّ قُمْتُ فَقَبَّلْتُ رَأْسَهُ، ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِيهِ. قَالَ: «إِنَّهُ لَا يَنْبَغِي لَكِ، يَا عَائِشَةُ! أَنْ أُعَلِّمَكِ. إِنَّهُ لَا يَنْبَغِي لَكِ أَنْ تَسْأَ[لِي] بِهِ شَيْئًا مِنَ الدُّنْيَا». قَالَتْ: فَقُمْتُ فَتَوَضَّأْتُ. ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ. ثُمَّ قُلْتُ: اللَّهُمَّ! إِنِّي أَدْعُوكَ اللهَ. وَأَدْعُوكَ

3859. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: *'Allâhumma! Inni asa'luka bismikat-tâhirit-tayyibil-mubârak al-ahabbi ilaika, alladhi idha du'ita bihi ajabta, wa idha su'ilta bihi a'taita, wa idhasturhimta bihi rahimta, wa idhastufrijta bihi farrajta* (O Allâh! I ask You by Your pure, good and blessed Name which is most beloved to You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.'"

She said: "He said one day: 'O 'Âishah, do you know that Allâh has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allâh, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Âishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allâh, teach

it to me.' He said: 'You should not learn it, O 'Âishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'" She said: "So I got up and performed ablution, then I prayed two *Rak'ah*, then I said: 'O Allâh, I call upon Allâh, and I call upon You, *Ar-Rahmân* (the Most Gracious), and I call upon You, *Al-Barr Ar-Rahim* (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.' The Messenger of Allâh ﷺ smiled, then he said: 'It is among the names by which you called upon (Allâh).'" (***Da'if***)

الرَّحْمٰنَ. وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ. وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَىٰ كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ. أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي. قَالَتْ: فَاسْتَضْحَكَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «إِنَّهُ لَفِي الْأَسْمَاءِ الَّتِي دَعَوْتِ بِهَا».

تخريج: [إسناده ضعيف] وقال البوصيري في أبي شيبة: لم أر من جرحه ولا وثقه، فهو علة الخبر.

Chapter 10. The Names of Allâh

(المعجم ١٠) - **بَابُ أَسْمَاءِ اللهِ عَزَّ وَجَلَّ** (التحفة ١٠)

3860. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise." (***Hasan***)

٣٨٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ**».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٥٠٣ من حديث محمد بن عمرو به، وتابعه الزهري في تاريخ بغداد: ٨/ ٣٣٧، وله طرق كثيرة.

Comments:

a. Another narration reads: "Whoever learns them..." (See *Hadith*: 3861)
b. The expression of 'counting' is understood in many ways. For example, all the Names of Allâh should be uttered at the time of supplication or the

practical life should coincide with the meanings of the Names of Allâh. (For example, one of the Names of Allâh is *Ar-'Razzâq'* so, a slave should trust in Him for his livelihood and should be satisfied with lawful means of living). One of the opinions is that it means believing in the attributes of Allâh. (for details see *Fathul-Bâri*, volume 11, page 270)

3861. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are:

Allâh, Al-Wâhid (the One), *As-Samad* (the Self-Sufficient Master whom all creatures need, He neither eats nor drinks), *Al-Awwal* (the First), *Al-Âkhir* (the Last), *Az-Zâhir* (the Most High), *Al-Bâtin* (the Most Near), *Al-Khâliq* (the Creator), *Al-Bâri'* (the Inventor of all things), *Al-Musawwir* (the Bestower of forms), *Al-Malik* (the King), *Al-Haqq* (the Truth), *As-Salâm* (the One free from all defects), *Al-Mu'min* (the Giver of security), *Al-Muhaymin* (the Watcher over His creatures), *Al-'Aziz* (the All-Mighty), *Al-Jabbâr* (the Compeller), *Al-Mutakabbir* (the Supreme), *Ar-Rahmân* (the Most Gracious), *Ar-Rahim* (the Most Merciful), *Al-Latif* (the Most Subtle and Courteous), *Al-Khabir* (the Aware), *As-Sami'* (the Hearing), *Al-Basir* (the Seeing), *Al-'Alim* (the All-Knowing), *Al-'Azim* (the Most Great), *Al-Bârr* (the Source of goodness), *Al-Muta'âl* (the Most Exalted), *Al-Jalil* (the Sublime One), *Al-Jamil* (the Beautiful), *Al-Hayy* (the Ever-Living), *Al-Qayyum* (the One Who

٣٨٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. مِائَةً إِلَّا وَاحِدًا. إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ. مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَهِيَ: اللهُ، الْوَاحِدُ، الصَّمَدُ، الأَوَّلُ، الآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْخَالِقُ، الْبَارِيءُ، الْمُصَوِّرُ، الْمَلِكُ، الْحَقُّ، السَّلَامُ، الْمُؤْمِنُ، الْمُهَيْمِنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الرَّحْمٰنُ، الرَّحِيمُ، اللَّطِيفُ، الْخَبِيرُ، السَّمِيعُ، الْبَصِيرُ، الْعَلِيمُ، الْعَظِيمُ، الْبَارُّ، الْمُتَعَالِ، الْجَلِيلُ، الْجَمِيلُ، الْحَيُّ، الْقَيُّومُ، الْقَادِرُ، الْقَاهِرُ، الْعَلِيُّ، الْحَكِيمُ، الْقَرِيبُ، الْمُجِيبُ، الْغَنِيُّ، الْوَهَّابُ، الْوَدُودُ، الشَّكُورُ، الْمَاجِدُ، الْوَاجِدُ، الْوَالِي، الرَّاشِدُ، الْعَفُوُّ، الْغَفُورُ، الْحَلِيمُ، الْكَرِيمُ، التَّوَّابُ، الرَّبُّ، الْمَجِيدُ، الْوَلِيُّ، الشَّهِيدُ، الْمُبِينُ، الْبُرْهَانُ، الرَّؤُوفُ، الرَّحِيمُ، الْمُبْدِيءُ، الْمُعِيدُ، الْبَاعِثُ، الْوَارِثُ، الْقَوِيُّ، الشَّدِيدُ، الضَّارُّ، النَّافِعُ، الْبَاقِي، الْوَاقِي، الْخَافِضُ، الرَّافِعُ، الْقَابِضُ، الْبَاسِطُ، الْمُعِزُّ، الْمُذِلُّ، الْمُقْسِطُ، الرَّزَّاقُ،

sustains and protects all that exists), *Al-Qâdir* (the Able), *Al-Qâhir* (the Irresistible), *Al-'Ali* (the Exalted), *Al-Hakim* (the Most Wise), *Al-Qarib* (the Ever-Near), *Al-Mujib* (the Responsive), *Al-Ghani* (the Self-Sufficient), *Al-Wahhâb* (the Bestower), *Al-Wadud* (the Loving), *Ash-Shakur* (the Appreciative), *Al-Mâjid* (the Most Gentle), *Al-Wâjid* (the Patron), *Al-Wâli* (the Governor), Al-Râshid (the Guide), *Al-'Afuw* (the Pardoner), *Al-Ghafur* (the Forgiver), *Al-Halim* (the Forbearing One), *Al-Karim* (the Most Generous), *At-Tawwâb* (the Accepter of Repentance), *Ar-Rabb* (the Lord and Cherisher), *Al-Majid* (the Most Glorious), *Al-Wali* (the Helper), *Ash-Shahid* (the Witness), *Al-Mubin* (the Manifest), *Al-Burhân* (the Proof), *Ar-Ra'uf* (the Compassionate), *Ar-Rahim* (the Most Merciful), *Al-Mubdi'* (the Originator), *Al-Mu'id* (the Restorer), *Al-Bâ'ith* (the Resurrecter), *Al-Wârith* (the Supreme Inheritor), *Al-Qawi* (the All-Strong), *Ash-Shadid* (the Severe), *Ad-Dârr* (the One Who harms), *An-Nâfi'* (the One Who benefits), *Al-Bâqi* (the Everlasting), *Al-Wâqi* (the Protector), *Al-Khâfid* (the Humble), *Ar-Râfi'* (the Exalter), *Al-Qâbid* (the Retainer), *Al-Bâsit* (the Expander), *Al-Mu'izz* (the Honorer), *Al-Mudhill* (the Humiliator), *Al-Muqsit* (the Equitable), *Ar-Razzâq* (the Provider), *Dhul-Quwwah* (the Powerful), *Al-Matin* (the Most

ذُو الْقُوَّةِ، الْمَتِينُ، الْقَائِمُ، الدَّائِمُ، الْحَافِظُ، الْوَكِيلُ، الْفَاطِرُ، السَّامِعُ، الْمُعْطِي، الْمُحْيِي، الْمُمِيتُ، الْمَانِعُ، الْجَامِعُ، الْهَادِي، الْكَافِي، الأَبَدُ، الْعَالِمُ، الصَّادِقُ، النُّورُ، الْمُنِيرُ، التَّامُّ، الْقَدِيمُ، الْوِتْرُ، الأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

قَالَ زُهَيْرٌ: فَبَلَغَنَا مِنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَوَّلَهَا يُفْتَحُ بِقَوْلِ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلٰهَ إِلَّا اللهُ لَهُ الأَسْمَاءُ الْحُسْنَىٰ.

Strong), *Al-Qâ'im* (the Firm), *Ad-Dâ'im* (the Eternal), *Al-Hâfiz* (the Guardian), *Al-Wakil* (the Trustee), *Al-Fâtir* (the Originator of creation), *As-Sâmi'* (the Hearer), *Al-Mu'ti* (the Giver), *Al-Muhyi* (the Giver of life), *Al-Mumit* (the Giver of death), *Al-Mâni'* (the Withholder), *Al-Jâmi'* (the Gatherer), *Al-Hâdi* (the Guide), *Al-Kâfi* (the Sufficient), *Al-Abad* (the Eternal), *Al-'Âlim* (the Knower), *As-Sâdiq* (the Truthful), *An-Nur* (the Light), *Al-Munir* (the Giver of light), *At-Tâmm* (the Perfect), *Al-Qadim* (the Earlier), *Al-Witr* (the One), *Al-Ahad* (the Lone), *As-Samad* [(the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." ***(Da'if)***

(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair wa Huwa 'ala kulli shay'in Qadir, lâ ilâha illallâhu lahul-asmâ'ul-husnâ* [None has the right to be worshiped but Allâ, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshiped but Allâh, and His are the (Most) Beautiful Names]. ***(Da'if)***

تخريج: **[إسناده ضعيف]** وضعفه البوصيري من أجل عبدالملك الصنعاني، وهو لين

الحديث كما في التقريب، وأخرجه الترمذي، ح:٣٥٠٧ من طريق آخر عن أبي الزناد عن الأعرج به بزيادة ونقصان وتقديم وتاخير، وقال: غريب، وصححه ابن حبان، ح:٢٣٨٤، وإسناده ضعيف من أجل الوليد بن مسلم لأنه لم يصرح بالسماع المسلمسل انظر، ح:٢٥٥.

Chapter 11. A Father's Supplication And The Supplication Of The One Who Has Been Wronged

(المعجم ١١) - بَابُ دَعْوَةِ الْوَالِدِ وَدَعْوَةِ الْمَظْلُومِ (التحفة ١١)

3862. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child." (***Hasan***)

٣٨٦٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ»**.

تخريج: [حسن] أخرجه أبوداود، الصلاة، باب الدعاء بظهر الغيب، ح:١٥٣٦ من حديث الدستوائي به، وحسنه الترمذي، ح:٣٤٤٨، وصححه ابن حبان، ح:٢٤٠٦، وله شواهد كثيرة عند الحاكم: ١/ ٤١٧، ٤١٨، والهيثمي (مجمع: ١٠/ ١٥١) وغيرهما.

3863. It was narrated that Umm Hakim bint Waddâ' Al-Khuzâ'iyyah said: "I heard the Messenger of Allâh ﷺ say: 'The supplication of a father reaches the Veil. (i.e. the place of repentance).'" (***Da'if***)

٣٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حُبَابَةُ ابْنَةُ عَجْلَانَ عَنْ أُمِّهَا، أُمِّ حَفْصٍ، عَنْ صَفِيَّةَ بِنْتِ جَرِيرٍ، عَنْ أُمِّ حَكِيمٍ بِنْتِ وَدَّاعٍ الْخُزَاعِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«دُعَاءُ الْوَالِدِ يُفْضِي إِلَى الْحِجَابِ»**.

تخريج: [إسناده ضعيف] أخرجه الطبراني: ٢٥/ ١٦٢، ح:٣٩٤ من حديث أبي سلمة موسٰى ابن إسماعيل التبوذكي به، وقال الذهبي في الميزان: حبابة لا تعرف، ولا أمها، ولا صفية، تفرد عنها التبوذكي، وضعفه السيوطي في الجامع الصغير.

Comments:

a. If, after being upset, an appressed person invokes a curse on the oppressor his supplication is certainly responded to. Therefore, one should completely avoid oppressing a human being or an animal.

b. The supplication of a father and mother are responded to. So, one should please them and should not miss any chance of serving them. Behaving badly with them, abusing them, not serving them when they need services, not taking care of their necessities, and the like, hurt them, and due to which they might invoke a curse which is certainly responded to.

Chapter 12. About It Being Undesirable To Transgress In Supplication

(المعجم ١٢) - بَابُ كَرَاهِيَةِ الاعْتِدَاءِ فِي الدُّعَاءِ (التحفة ١٢)

3864. It was narrated from Abu Na'âmah that 'Abdullâh bin Mughaffal heard his son say: "O Allâh, I ask You for the white palace on the right-hand side of Paradise, when I enter it." He said: "O my son, ask Allâh for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allâh ﷺ say: 'There will be people who will transgress in supplication.'" (*Sahih*)

٣٨٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَعَامَةَ أَنَّ عَبْدَ اللهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْقَصْرَ الأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا. فَقَالَ: أَيْ بُنَيَّ سَلِ اللهَ الْجَنَّةَ وَعُذْ بِهِ مِنَ النَّارِ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الإسراف في الوضوء، ح:٩٦ من حديث حماد به، وصححه ابن حبان، والحاكم:١/ ٥٤٠، والذهبي.

Comments:

a. The greatness of Allâh and His respect should be considered during supplication.
b. Whoever enters Paradise he will surely get whatever he wishes. Thus, mentioning the details of Paradise, during supplication, is not necessary.
c. Asking of Firdaws Paradise (the most superior part of Paradise) or the neighborhood of the Prophet ﷺ, is correct since it is mentioned as a reward of some good deeds.

Chapter 13. Raising The Hands When Supplicating

(المعجم ١٣) - بَابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ (التحفة ١٣)

3865. It was narrated from Salmân that the Prophet ﷺ said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty," or he said "frustrated." (*Hasan*)

٣٨٦٥ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ، فَيَرُدَّهُمَا صِفْرًا

وَقَالَ: خَائِبَتَيْنِ».

تخريج: [حسن] أخرجه أبوداود، الصلاة، باب الدعاء، ح:١٤٨٨ من حديث جعفر به، وضعفه الجمهور، ومع ذلك حسنه الترمذي، ح:٣٥٥٦، وصححه ابن حبان، ح:٢٤٠٠، والموقوف أصح، وللحديث شواهد.

Comments:

a. Allâh responds to all the supplications of a slave (provided there is no impediment that prevents it from being accepted). But its impact is observed sometimes in this world and sometimes in Hereafter.

b. Both hands should be raised at the time of supplication.

c. This *Hadith* proves the attribute of Highness for Allâh. i.e., He is above the Heavens, not everywhere, but His knowledge, might. and mercy encompass everything.

3866. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "When you supplicate to Allâh, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them." (*Da'if*)

٣٨٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَوْتَ اللهَ، فَادْعُ بِبُطُونِ كَفَّيْكَ. وَلَا تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ، فَامْسَحْ بِهِمَا وَجْهَكَ».

تخريج: [ضعيف جدًا] تقدم، ح:٩٥٩.

Chapter 14. The Supplication That One Should Recite In The Morning And In The Evening

(المعجم ١٤) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٤)

3867. It was narrated from Abu 'Ayyâsh Az-Zuraqi that the Messenger of Allâh ﷺ said: "Whoever says in the morning: *'Lâ ilâha illalâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things)' – he will have (a reward) equal to

٣٨٦٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ لَهُ عَدْلَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ. وَحُطَّ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ.

freeing a slave among the sons of Ismâ'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.''' (***Sahih***)

He (one of the narrators) said: "A man saw the Messenger of Allâh ﷺ in a dream and said: 'O Messenger of Allâh, Abu 'Ayyâsh narrated such and such from you.' He said: 'Abu 'Ayyâsh spoke the truth.'''

وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ. وَإِذَا أَمْسَىٰ، فَمِثْلُ ذٰلِكَ حَتَّى يُصْبِحَ».
قَالَ: فَرَأَىٰ رَجُلٌ رَسُولَ اللهِ ﷺ فِيمَا يَرَى النَّائِمُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبَا عَيَّاشٍ يَرْوِي عَنْكَ كَذَا وَكَذَا. فَقَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٧٧ من حديث حماد به.

Comments:

a. Prophetic supplications have great reward and great blessings.
b. Authentication or weakness of a *Hadith* does not depend on dreams. The person who had the dream is not known in this narration. So, it is also not known whether he was a trustworthy person or not. If a *Hadith* is proved according to the principals, then it is sufficient.

3868. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "In the morning say: *Allâhumma bika asbahnâ, wa bika amsaynâ, wa bika nahyâ, wa bika namut* (O Allâh, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes say: *Allâhumma bika amsaynâ, wa bika asbahnâ, wa bika nahyâ, wa bika namut, wa ilaykal-masir* (O Allâh, by Your leave we have reached the evening and by

٣٨٦٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَصْبَحْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ. وَإِذَا أَمْسَيْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ».

Your leave we reach the morning, and by Your leave we live and by Your leave we die, and unto You is our return)." (*Sahih*)

تخريج: [**إسناده صحيح**] أخرجه ابن السني، ح:٣٥ من حديث عبدالعزيز، والترمذي، ح:٣٣٩١ من حديث سهيل به باختلاف يسير، وقال الترمذي: حسن، وصححه ابن حجر في نتائج الأفكار.

Comments:

According to another narration, the words وَإِلَيْكَ النُّشور are added in the end of the remembrance said in the morning. (See *Sunan Abu Dâwud*: 5068)

٣٨٦٩ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانِ ابْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَقُولُ، فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، فَيَضُرُّهُ شَيْءٌ». قَالَ: وَكَانَ أَبَانٌ قَدْ أَصَابَهُ طَرَفٌ مِنَ الْفَالِجِ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ. فَقَالَ لَهُ أَبَانٌ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا قَدْ حَدَّثْتُكَ. وَلٰكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ، لِيُمْضِيَ اللهُ عَلَيَّ قَدَرَهُ.

3869. 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: "There is no person who says, in the morning and evening of every day: *Bismillâhil-ladhi lâ yadurru ma'a ismihi shay'un fil-ardi wa lâ fis-samâ'i wa Huwas-Sami'ul-'Alim* (In the name of Allâh with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything."' (*Hasan*)

He (one of the narrators) said: "Aban had been stricken with paralysis on one side of his body, and a man started looking at him. Abân said: 'Why are you looking at me? The *Hadith* is as I have narrated it to you, but I did not say it that day, so that the decree of Allâh might be implemented.'"

تخريج: [**إسناده حسن**] أخرجه الترمذي، الدعوات، باب ماجاء في الدعاء إذا أصبح وإذا أمسى، ح:٣٣٨٨ عن ابن بشار به، وقال: حسن غريب صحيح، وهو في مسند الطيالسي، ص:١٤ ح:٧٩، وأخرجه أبوداود، ح:٥٠٨٨ من حديث أبان به.

Comments:

a. Benefit and loss are in the Hands of Allâh, so His refuge is sought by His glorified Names, and He is well aware of the conditions of His slaves and accepts their requests.
b. To be safe from the evil of creatures, particularly from the conspiracy of

enemies, these prophetic supplications should be recited rather than reciting self-made recitations.

c. Along with having hope in Allâh we should also fear Him.

3870. It was narrated from Abu Salâm, the servant of the Prophet ﷺ, that the Prophet ﷺ said: "There is no Muslim – or no person, or slave (of Allâh) – who says, in the morning and evening: *'Radaytu billâhi Rabban wa bil-Islâmi dinan wa bi Muhammadin nabiyyan* (I am content with Allâh as my Lord, Islâm as my religion and Muhammad as my Prophet),' but he will have a promise from Allâh to make him pleased on the Day of Resurrection." (***Hasan***)

٣٨٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا أَبُو عَقِيلٍ عَنْ سَابِقٍ، عَنْ أَبِي سَلَّامٍ، خَادِمِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ، أَوْ إِنْسَانٍ، أَوْ عَبْدٍ يَقُولُ، حِينَ يُمْسِي وَحِينَ يُصْبِحُ: رَضِيتُ بِاللهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه الطبراني: ٢٢/ ٣٦٧، ح: ٦٢١ من حديث ابن أبي شيبة به وهو في المصنف: ١٠/ ٢٤٠، ٢٤١، وأخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٧٢ من حديث أبي سلام عن خادم النبي ﷺ، وهو الصواب، وصححه الحاكم: ١/ ٥١٨، والذهبي، والوهم من مسعر رحمه الله، والله أعلم.

Comments:

Imâm Ibn Hajar ﷺ said that the narrator from Abu Sallâm madel a mistake. Actually Abu Sallâm ﷺ narrated from a Companion who used to serve the Prophet ﷺ. The name of Abu Sallâm was Mamtur, he was not among the Companions of the Prophet ﷺ. So, his narrations are considered *Mursal* (Disconnected). (*Taqributt-Tahzib*), however Abu Dawud recorded this from him with a connected chain (no. 5072).

3871. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ never abandoned these supplications, every morning and evening: *Allâhumma inni as'alukal-'afwa wal-'âfiyah fid-dunyâ wal-âkhirah. Allâhumma inni as'alukal-'afwa wal-'âfiyah fi dini wa dunyâyâ wa ahli wa mâli. Allâhum-mastur 'awrâti, wa âmin raw'âti wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimâli, wa*

٣٨٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَدَعُ هٰؤُلَاءِ الدَّعَوَاتِ. حِينَ يُمْسِي وَحِينَ يُصْبِحُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. اللَّهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،

وَأَهْلِي وَمَالِي. اللَّهُمَّ! اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

قَالَ وَكِيعٌ: يَعْنِي الْخَسْفَ.

min fawqi, wa a'udhu bika an ughtâla min tahti (O Allâh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allâh, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allâh, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unware[1] from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning *Al-Khasf* (disgrace)." ***(Sahih)***

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٧٤ من حديث وكيع به، وصححه ابن حبان، ح:٢٣٥٦، والحاكم:١/ ٥١٧، ٥١٨، والذهبي.

Comments:

This is a very comprehensive supplication; asking for safety and good health for us in this world and Hereafter, and safety and prosperity for our children and family as well. It also is a means of seeking protection from the evil of creatures and the punishment of Allâh.

٣٨٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

3872. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: *Allâhumma Anta Rabbi lâ ilâha illâ Anta, khalaqtani wa anâ 'abduka wa anâ 'ala 'ahdika wa wa'dika mastata'tu. A'udhu bika min sharri ma sana'tu, abu'u bi ni'matika wa abu'u bi dhanbi faghfirli, fa innahu lâ yaghfirudh-dhunuba illa Anta* (O Allâh, You are my Lord, there is none worthy of worship except You. You have

[1] *An ughtâla min tahti*: "Outsmarted from where I did not expect it; meaning by that: disgraced." (*An-Nihâyah*)

created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You).'"

He said: "The Messenger of Allâh ﷺ said: 'Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allâh wills." (*Sahih*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَهَا فِي يَوْمِهِ وَلَيْلَتِهِ فَمَاتَ فِي ذٰلِكَ الْيَوْمِ، أَوْ تِلْكَ اللَّيْلَةِ، دَخَلَ الْجَنَّةَ. إِنْ شَاءَ اللهُ تَعَالَى».

تخريج: [إسناده صحيح] أخرجه أبوداود، أيضًا، ح:٥٠٧٠ من حديث الوليد بن ثعلبة به، وصححه ابن حبان، ح:٢٣٥٣، والحاكم:١/ ٥١٤، ٥١٥، والذهبي.

Comments:

a. The Prophet ﷺ, named this supplication as *Sayyidul-Istighfâr* (the Master Supplication for forgiveness). (*Sahih Al-Bukhâri*: 6306)

b. This supplication is the best one for asking forgiveness of Allâh from sins. As this supplication demonstrates confidence and trust in Allâh, believing in His Lordship and showing our servitude, acknowledging the blessings of Allâh and confessing our sins, along with a firm decision to be steadfast in His obedience.

Chapter 15. What One Should Say When Going To Bed

(المعجم ١٥) - بَابُ مَا يَدْعُو بِهِ إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ١٥)

3873. It was narrated from Abu Hurairah that when going to bed, the Prophet ﷺ used to say: *"Allâhumma Rabbas-samawâti wa Rabbal-ardi, wa Rabba kulli shay'in, fâliqal-habbi wan-nawa, munzilat-Tawrâti wal-Injili wal-Qur'ânil-'Azim. A'udhu bika min sharri kulli dâbbatin Anta âkhidhun binâsiyatiha, Antal-Awwalu fa laysa qablaka shayun, wa Antal-Akhiru, fa laysa ba'daka shayun', Antaz-zâhiru,*

٣٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ! رَبَّ السَّمٰوَاتِ وَرَبَّ الأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوٰى. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ

بِنَاصِيَتِهَا. أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

fa laysa fawqaka shayun', wa antal-bâtinu fa laysa dûnaka shay', aqdi 'annid-dayna waghnini minal-faqr (O Allâh, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the *Tawrah*, the *Injil* and the Magnificent Qur'ân, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (*Az-Zâhir*) and there is nothing above You, and You are the Most Near (*Al-Bâtin*) and there is nothing nearer than You. Settle my debt for me and spare me from poverty)." (***Sahih***)

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣ من حديث سهيل به.

Comments:

a. Supplications should be made by mentioning the attributes of Allâh.

b. Allâh satisfies the physical needs of His slaves, and to provide them their livelihood, He causes crops and trees to grow from seeds and kernels. He also fulfills their spiritual needs; for this purpose He sent the Messengers and revealed the Books.

c. In this supplication for the settlement of debts, the attribute of sustaining and providing is mentioned.

d. Time and place is among the creatures of Allâh, and He controls all things. As far as the matter of time is concerned, He is the First and the Last, and as far as the matter of place is concerned He is above all His creatures (*Az-Zâhir*), though He is Nearer (*Al-Bâtin*) to all His creatures through His Might, and knowledge.

٣٨٧٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَضْطَجِعَ عَلَى فِرَاشِهِ، فَلْيَنْزِعْ دَاخِلَةَ إِزَارِهِ، ثُمَّ لْيَنْفُضْ بِهَا فِرَاشَهُ. فَإِنَّهُ لَا

3874. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you wants to go to bed, let him undo the edge of his *Izâr* (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him

يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ. ثُمَّ لْيَقُلْ: رَبِّ بِكَ وَضَعْتُ جَنْبِي. وَبِكَ أَرْفَعُهُ. فَإِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهِ عِبَادَكَ الصَّالِحِينَ».

lie down on his right side and say: *'Rabbi bika wada'tu janbi wa bika arfa'uhu, fa in amsakta nafsi farhamhâ, wa in arsaltahâ fahfazhâ bimâ hafizta bihi 'ibâdikaas-sâlihin* (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves)." (***Sahih***)

تخريج: أخرجه البخاري، الدعوات، باب(١٣)، ح:٦٣٢٠ من حديث عبيدالله به.

Comments:

a. Before laying on one's bed, the bed should be cleaned to be sure it is free from harmful creatures like scorpions, ants, etc.

b. Whenever a person sleeps, he should think that it might be his last sleep. So, one should sleep according to the *Sunnah*, after asking forgiveness of Allâh and His remembrance.

٣٨٧٥ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَ سَعِيدُ بْنُ شُرَحْبِيلَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ ابْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَتَيْنِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

3875. It was narrated from 'Âishah that whenever the Prophet ﷺ went to bed, he would blow into his hands, recite *Al-Mu'awwidhatain,* then wipe his hands over his body. (***Sahih***)

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح:٥٠١٧/٥٧٤٨ من حديث ابن شهاب الزهري به.

Comments:

a. Another narration reads that the Prophet ﷺ, used to cup his hands together and blow over them, after reciting *Surat Al-Ikhlas, Surat Al-Falaq* and *Surat An-Nâs,* and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See *Sahih Al-Bukhâri*: 5017)

b. Before going to bed, one should recite the chapters as mentioned above to get the reward of following the *Sunnah,* and to get the protection of Allâh as well.

3876. It was narrated from Barâ' bin 'Âzib that the Prophet ﷺ said to a man: "When you go to lay down, or go to your bed, say: *Allâhumma aslamtu wajhi ilayka, wa al-ja'tu zahri ilayka, wa fawwadtu amri ilayka, raghbatan wa rahbatan ilayka, lâ malja'a wa lâ manja'a minka illâ ilayka, âmantu bi kitâbikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta* [O Allâh, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in your Book that You have revealed and in Your Prophet whom You have sent).' Then if you die that night, you will die in a state of the *Fitrah* (nature), and if you wake in the morning you will wake with a great deal of good." (***Sahih***)

٣٨٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ، قَالَ لِرَجُلٍ: «إِذَا أَخَذْتَ مَضْجَعَكَ، أَوْ أَوَيْتَ إِلَى فِرَاشِكَ، فَقُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ، أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا كَثِيرًا».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٩٩ عن وكيع به، وله طرق عند البخاري، ح: ٦٣١٣، ومسلم، ح: ٢٧١٠/ ٥٨ وغيرهما عن أبي إسحاق به، وله طرق عن البراء رضي الله عنه.

Comments:

a. The Prophet ﷺ instructed this Companion to perform ablution like the one he performs for his prayers whenever he goes to bed, to lie on his right side, and then to recite the above supplication. He also taught him to make this supplication the last one after making all other supplications. (See *Sahih Al-Bukhâri*: 6311)

b. Reciting this supplication before sleeping renews faith, so this supplication should be recited before sleeping.

c. Supplicating after performing ablution ensures external purity as well as internal purity, which is dearer to Allâh.

d. Having trust in Allâh is among the most important and most superior good deeds.

3877. It was narrated from 'Abdullâh that whenever the Prophet ﷺ went to his bed, he would put his hand – meaning his right hand – beneath his cheek then say: *"Allâhumma qini 'adhâbaka yawm tab'athu* – [or: *tajma'u*] – *'ibâdaka* (O Allâh, save me from Your punishment on the Day when You resurrect – or gather – Your slaves)." (***Sahih***)

٣٨٧٧ – حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَىٰ إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ يَعْنِي الْيُمْنَىٰ تَحْتَ خَدِّهِ، ثُمَّ قَالَ: «**اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ – أَوْ تَجْمَعُ – عِبَادَكَ**».

تخريج: [صحيح] أخرجه أحمد: ١/ ٤١٤، ٤٤٣ عن وكيع به، وهو في الشمائل للترمذي، ح: ٢٥٥، وعمل اليوم والليلة للنسائي، ح: ٧٥٦ من حديث إسرائيل به، وله شواهد عند الترمذي، ح: ٣٣٩٨ وغيره، وقال الترمذي: حسن صحيح راجع مسند الحميدي، ح: ٤٤٤ بتحقيقي، يسر الله لنا طبعه.

Comments:

a. Sleep reminds us of death, after which one presents himself before Allâh, so before sleeping, asking refuge from the torment of the Day of Judgment is an appropriate act.

b. The Prophet ﷺ, is the best and most superior slave of Allâh. He is above and beyond the imagination of being punished, even though he used to recite this supplication to show his servitude, or to set an example for the believers.

Chapter 16. What One Should Say When Waking Up In The Morning

(المعجم ١٦) - **بَابُ مَا يَدْعُو بِهِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ** (التحفة ١٦)

3878. It was narrated that 'Ubâdah bin As-Sâmit said: "The Messenger of Allâh ﷺ said: 'Whoever wakes up in the morning and says upon waking: *Lâ ilâha illallâh wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhân-Allâh wal-hamdu lillâhi, wa lâ ilâha illallâhu, wa Allâhu Akbar, wa lâ hawla wa lâ quwwata illa billâhil-'Aliyil-'Azim* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and

٣٨٧٨ – حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ، ثُمَّ**

all praise is to Him, and He is Able to do all things. Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh, Allâh is the Most Great, and there is no power and no strength except with Allâh, the Most High, the Most Supreme), then he supplicates: *Rabbighfirli* (O Lord, forgive me), he will be forgiven.'" (***Sahih***)

Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

دَعَا: رَبِّ اغْفِرْ لِي، غُفِرَ لَهُ».

قَالَ الْوَلِيدُ: أَوْ قَالَ: «دَعَا اسْتُجِيبَ لَهُ. فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ».

تخريج: أخرجه البخاري، التهجد، باب فضل من تعار من الليل فصلى، ح:١١٥٤ من حديث الوليد به.

Comments:

a. Allâh loves the one who invokes Allâh when he awakes at night. As this is the time of negligence, and invoking Allâh during such time shows the deep love for Allâh.

b. For the acceptance of a supplication, one should make ablution, lie on his right side and recite the prophetic supplications before going to bed. Whenever he awakes at night, he should supplicate after reciting the above prophetic narration and should perform the prayer.

3879. Rabi'ah bin Ka'b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allâh ﷺ, and he used to hear the Messenger of Allâh ﷺ saying at night: "*Subhân Allâhi Râbbil-'âlamin* (Glory is to Allâh, the Lord of the worlds)," repeating that for a while, then he said: *Subhân Allâhi wa bihamdihi* (Glory and praise is to Allâh)." (***Sahih***)

٣٨٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: أَنْبَأَنَا شَيْبَانُ عَنْ يَحْيَىٰ عَنْ أَبِي سَلَمَةَ أَنَّ رَبِيعَةَ بْنَ كَعْبٍ الأَسْلَمِيَّ أَخْبَرَهُ أَنَّهُ كَانَ يَبِيتُ عِنْدَ بَابِ رَسُولِ اللهِ ﷺ وَكَانَ يَسْمَعُ رَسُولَ اللهِ ﷺ يَقُولُ، مِنَ اللَّيْلِ: «سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ» الْهَوِيَّ، ثُمَّ يَقُولُ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ».

تخريج: [صحيح] أخرجه أبوداود، التطوع، باب وقت قيام النبي ﷺ من الليل، ح:١٣٢٠

من حديث يحيى بن أبي كثير به، وقال الترمذي، ح:٣٤١٦: حسن صحيح، وأصله في صحيح مسلم، ح:٤٨٩ من حديث الأوزاعي عن يحيى به.

Comments:

a. During night worship, apart from performing prayers and recitating the Qur'ân, one may spend his time glorifying Allâh.

b. Glorifying Allâh should not be loud enough that it disturbs others that are sleeping. However, if it is in a voice that could be heard by those who are awake, then it is allowed.

٣٨٨٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا انْتَبَهَ مِنَ اللَّيْلِ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

3880. It was narrated that Hudhaifah said: "Whenever the Messenger of Allâh ﷺ woke up in the morning, he would say: '*Al-hamdu lillâhil-ladhi ahyânâ ba'damâ amâtanâ wa ilayhi'n-nushur* (Praise is to Allâh Who has given us life after taking it from us, and unto Him is the Resurrection).'" (***Sahih***)

تخريج: أخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح:٦٣١٢/ ٦٣٢٤ من حديث سفيان الثوري به.

Comments:

This supplication should be said even when waking up in the morning. (*Sahih Al-Bukhâri*: 3794)

٣٨٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُورٍ، ثُمَّ تَعَارَّ مِنَ اللَّيْلِ، فَسَأَلَ اللهَ [شَيْئًا] مِنْ أَمْرِ الدُّنْيَا، أَوْ مِنْ أَمْرِ الآخِرَةِ، إِلَّا أَعْطَاهُ».

3881. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allâh for something in this world or in the Hereafter, but it will be given to him." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب في النوم على الطهارة، ح:٥٠٤٢ من حديث حماد به، ورواه ثابت البناني عن أبي ظبية به، وبه صح الحديث.

Comments:

Sleeping in the state of ablution is a cause of great blessings. So, it is better to sleep in the state of ablution: When one awakens at night he should ask

something from Allâh. He may ask for guidance and forgiveness, cure from disease, protection from worries and settlement of debts.

Chapter 17. The Supplication For Times Of Distress

(المعجم ١٧) - بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ (التحفة ١٧)

3882. It was narrated that Asmâ' bint 'Umais said: "The Messenger of Allâh ﷺ taught me some words to say at times of distress: *Allâh! Allâhu Rabbi lâ ushriku bihi shay'an* (Allâh, Allâh is my Lord, I do not associate anything with Him)." (***Hasan***)

٣٨٨٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي هِلَالٌ، مَوْلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ أُمِّهِ أَسْمَاءَ ابْنَةِ عُمَيْسٍ قَالَتْ: عَلَّمَنِي رَسُولُ اللهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ، عِنْدَ الْكَرْبِ: «**اللهُ، اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا**».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلاة، باب في الاستغفار، ح:١٥٢٥ من حديث عبدالعزيز به.

Comments:

Saying these words at the time of grief means that 'I hope, by the mercy of Allâh that He will dispel my sorrows.' Most of the time, the sin of setting partners with Allâh is committed at the time of distress. People seek help from saints and pious people to save them from distress and worries. They believe that such dead people fulfill their requests after receiving their votives. On the other hand, the reality of monotheism also manifests during such hard conditions, while a true believer turns away from all creatures and discloses his problems and calamities to Allâh alone, seeking His help and support.

3883. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say at times of distress: "*Lâ ilâha illallâhul-Halimul-Karim, Subhân-Allâhi Rabbil-'Arshil-'Azim, Subhân-Allâhi Rabbil-samawâtis-sab'i wa Rabbil-'Arshil-'Azim* (None has the right to be worshiped but Allâh, the Forbearing, the Most Generous; glory is to Allâh the

٣٨٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «**لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ. سُبْحَانَ اللهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ**».

قَالَ وَكِيعٌ، مَرَّةً: لَا إِلٰهَ إِلَّا اللهُ، فِيهَا كُلِّهَا.

Lord of the Mighty Throne; glory is to Allâh, the Lord of the seven heavens and the Lord of the Magnificent Throne)." (***Sahih***)

Waki' said with each wording *Lâ ilâha illallâhu* (none has the right to be worshiped but Allâh) is to be included.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء عند الكرب، ح:٦٣٤٥، ٦٣٤٦ من حديث هشام به، ومسلم، الذكر والدعاء، باب دعا الكرب، ح:٢٧٣٠/ ٨٣ من حديث وكيع به.

Comments:

If this supplication is done at the time of any distress or anxiety, Allâh will save him from it. For instance, this supplication should be recited at the time of pain, disease, or when fire catches something, or when one faces death by drowning or whenever any unexpected event happens.

(المعجم ١٨) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ١٨)

Chapter 18. The Supplication That A Man Should Recite When He Leaves His House

٣٨٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ. أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet ﷺ would say: *"Allâhumma inni a'udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya* (O Allâh, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner)." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب ما يقول إذا خرج من بيته، ح:٥٠٩٤ من حديث منصور به، وقال الترمذي، ح:٣٤٢٧: حسن صحيح * الشعبي لم يسمع من أم سلمة رضي الله عنها على الراجح.

Comments:

A person comes into contact with different types of people outside of his house. If one misbehaves with him he is also prone to misbehave with

them, so before going outside, it is better to seek Allâh's protection from such matters.

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet ﷺ would say: *"Bismillâh, lâ hawla wa lâ quwwata illa billâh, at-tuklânu 'ala Allâh* (In the Name of Allâh, there is no power and strength except with Allâh, and trust is placed in Allâh)." ***(Da'if)***

٣٨٨٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللهِ [ابْنِ] حُسَيْنِ بْنِ عَطَاءِ بْنِ يَسَارٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: «**بِسْمِ اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. التُّكْلَانُ عَلَى اللهِ**».

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح:١١٩٧ من حديث حاتم بن إسماعيل به، وصححه الحاكم على شرط مسلم:١/٥١٩، ووافقه الذهبي * عبدالله بن حسين بن عطاء ضعيف كما في التقريب وغيره.

3886. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says *Bismillâh* (in the Name of Allâh), they say: 'You have been guided.' If he says *Lâ hawla wa lâ quwwata illa billâh* (there is no power and no strength except with Allâh), they say: 'You are protected.' If he says, *Tawwakaltu 'ala Allâh* (I have my trust in Allâh), they say: 'You have been taken care of.' Then his two *Qarins* (satans) come to him and they (the two angels) say: 'What do you want with a man who has been guided, protected and taken care of?'" ***(Da'if)***

٣٨٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هَارُونُ بْنُ هَارُونَ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهِ أَوْ مِنْ بَابِ دَارِهِ كَانَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ. فَإِذَا قَالَ: بِسْمِ اللهِ، قَالَا: هُدِيتَ. وَإِذَا قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، قَالَا: وُقِيتَ. وَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللهِ، قَالَا: كُفِيتَ. قَالَ: فَيَلْقَاهُ قَرِينَاهُ فَيَقُولَانِ: مَاذَا تُرِيدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟**».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل هارون بن هارون، ولبعض الحديث شواهد ضعيفة عند أبي داود، ح:٥٠٩٥ وغيره.

Chapter 19. The Supplication That A Man Should Recite When He Enters His House

(المعجم ١٩) - بَابُ مَا يَدْعُو بِهِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٩)

3887. It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet ﷺ say: "When a man enters his house, and remembers Allâh when he enters and when he eats, Satan says: 'You have no place to stay and no supper.' If he enters his house and does not remember Allâh upon entering, Satan says: 'You have found a place to stay.' And if he does not remember Allâh when he eats, (Satan) says: 'You have found a place to stay and supper.'" (*Sahih*)

٣٨٨٧ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ. وَإِذَا دَخَلَ وَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. فَإِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح:١٠٣/٢٠١٨ من حديث أبي عاصم به.

Comments:

a. Mentioning Allâh's Name upon entering the house means reciting the Prophetic narration at this time, and mentioning Allâh's Name before eating, means saying بِسْمِ الله *Bismillâh* (With the Name of Allâh).

b. Entrance of Satan in the house leads to disputes and lack of blessings. If Satan shares in food, it drives away the blessings, so Allâh's Name should be mentioned at both times.

Chapter 20. The Supplication That A Man Should Recite When Travelling

(المعجم ٢٠) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا سَافَرَ (التحفة ٢٠)

3888. It was narrated that 'Abdullâh bin Sarjis said: "The Messenger of Allâh ﷺ used to say" – and (one of the narrators) 'Abdur-Rahim said: "He used to seek refuge" – "when he traveled: *'Allâhumma inni a'udhu bika min wa'tha'is-safar, wa ka'âbatil-munqalab, wal-hawri ba'dal-kawr,*

٣٨٨٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ وَ أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ - وَقَالَ عَبْدُ الرَّحِيمِ: يَتَعَوَّذُ - إِذَا سَافَرَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ،

wa da'watil-mazlum, wa su'il-manzari fil-ahli wal-mâl (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).'" (***Sahih***)

(One of the narrators) Abu Mu'âwiyah added: "And when he returned he said likewise."

وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ».

زَادَ أَبُو مُعَاوِيَةَ: فَإِذَا رَجَعَ، قَالَ مِثْلَهَا.

تخريج: أخرجه مسلم، الحج، باب ما يقول إذا ركب إلى سفر الحج وغيره، ح:١٣٤٣/ ٤٢٧ من حديث أبي معاوية به.

Comments:

a. *'Al-hawr ba'dal-kawr* means occurring bad changes in a matter which had been done perfectly, or facing troubles in life after living a comfortable life. For example, committing disbelief after believing in Allâh, or doing sins after performing good deeds, or becoming poor, needy and indebted after being rich and the like. Therefore, this supplication contains very comprehensive words.

b. Asking refuge from the curse of the wronged, means asking Allâh's help to protect us from being unjust to others, so that they do not curse us. Hence, it is better, if one had ever wronged anyone, to ask his forgiveness prior to going on journey.

Chapter 21. The Supplication That A Man Should Recite When He Sees Clouds And Rain

(المعجم ٢١) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا رَأَى السَّحَابَ وَالمَطَرَ (التحفة ٢١)

3889. 'Âishah narrated that when the Prophet ﷺ saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: "*Allâhumma innâ na'udhu bika min sharri ma ursila bihi* (O Allâh, we seek refuge with You from the evil of that with which it is sent)." Then if it rained he would say: "*Allâhumma sayyiban nâfi'an* (O

٣٨٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ الْمِقْدَامِ عَنْ أَبِيهِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا رَأَى سَحَابًا مُقْبِلًا مِنْ أُفُقٍ مِنَ الآفَاقِ، تَرَكَ مَا هُوَ فِيهِ - وَإِنْ كَانَ فِي صَلَاتِهِ - حَتَّى يَسْتَقْبِلَهُ. فَيَقُولُ: «اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ» فَإِنْ أَمْطَرَ قَالَ: «اللَّهُمَّ

Allâh, a beneficial rain)," two or three times. And if Allâh dispelled it and it did not rain, he would praise Allâh for that. (*Sahih*)

صَيِّبًا نَافِعًا» مَرَّتَيْنِ أَوْ ثَلَاثَةً. وَإِنْ كَشَفَهُ اللهُ، عَزَّ وَجَلَّ، وَلَمْ يُمْطِرْ، حَمِدَ اللهَ عَلَى ذٰلِكَ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الأدب، باب ما يقول إذا هاجت الريح، ح:٥٠٩٩ من حديث المقدام به.

Comments:

a. Rain is from the mercy of Allâh, but it may be turned into torment of Allâh. So, while seeing a cloud, besides hoping in His mercy, refuge should be sought from His torment.
b. Rain, besides being very important for human lives may even cause harm to them, so it is compulsory to ask Allâh to make it useful.
c. Dispersal of clouds without raining is also a kind of blessing, since the danger of their being the torment of Allâh is finished.

3890. It was narrated from 'Âishah that when the Messenger of Allâh ﷺ saw rain, he would say: "*Allâhumma aj'alhu sayyiban hani'an* (O Allâh, make it a wholesome rain cloud)." (***Sahih***)

٣٨٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الْأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «**اللَّهُمَّ اجْعَلْهُ صَيِّبًا هَنِيئًا**».

تخريج: أخرجه البخاري، الاستسقاء، باب ما يقال إذا مطرت ... الخ، ح:١٠٣٢ من حديث نافع به.

3891. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ saw a cloud that looked as if it was bringing rain, the color of his face would change, and he would go in and out and walk to and fro. Then, if it rained, he would feel relieved." 'Âishah mentioned to him what she had seen him do, and he said: "How do you know? Perhaps it would be as the people of Hud said: 'Then, when they saw it as a dense cloud coming towards their

٣٨٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَأَى مَخِيلَةً تَلَوَّنَ وَجْهُهُ وَتَغَيَّرَ، وَدَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ. فَإِذَا أَمْطَرَتْ سُرِّيَ عَنْهُ. قَالَ: فَذَكَرَتْ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ. فَقَالَ: «**وَمَا يُدْرِيكِ؟ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُودٍ:** ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ﴾» الآية

valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened."[1] (*Sahih*)

[الأحقاف: ٢٤].

تخريج: أخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم والفرح بالمطر، ح:٨٩٩/ ١٥ من حديث ابن جريج به مطولاً.

Comments:

a. The heart of the Prophet ﷺ, was filled with the fear of Allâh. So, a believer also should fear Allâh.

b. The Prophet ﷺ was not a knower of the unseen since having the knowledge of the unseen is unique to Allâh.

Chapter 22. The Supplication That A Man Should Recite When He Looks At People Affected By Calamity

(المعجم ٢٢) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا نَظَرَ إِلَى أَهْلِ الْبَلَاءِ (التحفة٢٢)

3892. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever unexpectedly comes across a person suffering a calamity, and says: *Al-hamdu Lillâhil-ladhi 'âfâni mim-mabtalâka bihi, wa faddalani 'ala kathirin mimman khalaqa tafdila* (Praise is to Allâh Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is.'" (*Da'if*)

٣٨٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي يَحْيَىٰ عَمْرِو بْنِ دِينَارٍ وَلَيْسَ بِصَاحِبِ ابْنِ عُيَيْنَةَ، مَوْلَىٰ آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فَجِئَهُ صَاحِبُ بَلَاءٍ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، عُوفِيَ مِنْ ذٰلِكَ الْبَلَاءِ، كَائِنًا مَا كَانَ».

تخريج: [إسناده ضعيف] وللحديث شواهد ضعيفة عند الترمذي، ح:٣٤٣٢، وأبي نعيم:٥/ ١٣ وغيرهما.

Comments:

a. Upon seeing someone suffering trial or tribulation, one may value his own safety and welfare highly. So, one should be grateful to Allâh for His blessings.

b. This supplication should be said privately and secretly, so that the distressed person does not hear it, otherwise it would make him sad.

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[1] *Al-Ahqâf* 46:24.

35. The Chapters On The Interpretation Of Dreams

(المعجم ٣٥) أَبْوَابُ تَعْبِيرِ الرُّؤْيَا
(التحفة ٢٧)

Chapter 1. A Good Dream That Is Seen By The Muslim, Or Is Seen About Him

(المعجم ١) - بَابُ الرُّؤْيَا الصَّالِحَةِ يَرَاهَا الْمُسْلِمُ أَوْ تُرٰى لَهُ (التحفة ١)

3893. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "A good dream from a righteous man is one of the forty-six parts of prophecy." (*Sahih*)

٣٨٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

تخريج: أخرجه البخاري، التعبير، باب رؤيا الصالحين، ح:٦٩٨٣ من حديث مالك به، وهو في الموطأ: ٢/ ٩٥٦.

Comments:

Imâm Qurtubi ﷺ wrote explaining the meaning of the words 'dream is a part of prophecy' that the condition of a righteous believer's heart resembles somehow, the condition of the hearts of the Prophets. So, a part of the honor that is granted to the Prophets is also granted to a truthful believer. i.e., he is informed about some unseen matters through dreams. (*Fathul-Bâri*, volume 12, page 454)

3894. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dream of a believer is one of the forty-six parts of prophecy." (*Sahih*)

٣٨٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ**».

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح:٢٢٦٣/ ٨ من حديث معمر به، وهو في المصنف: ١١/ ٥٠، ٥١، ح:١٠٤٩٩ بلفظ: رؤيا المسلم.

Comments:

a. The wording 'believer' indicates that the dream of a non-believer, even if it is true, does not prove that Allâh honored him, rather it is a worldly blessing granted to him, as he is granted many other blessings or power to be put to the test.

3895. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The dream of a righteous Muslim man is one of the seventy parts of prophecy." (***Sahih***)

٣٨٩٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: [صحيح] وضعفه البوصيري من أجل عطية العوفي، والحديث السابق شاهد له، وأخرجه البخاري، ح:٦٩٨٩ من حديث عبدالله بن خباب عن أبي سعيد الخدري به، وله شواهد كثيرة.

Comments:

Probably, this *Hadith* meant the dream of a believer with weaker faith, while the previous *Hadith* meant the dream of a strong believer. One's thoughts have a lot of influence in the case of weaker faith, so the chance of it being completely true decreases relatively. Allâh knows best.

3896. It was narrated that Umm Kurz Al-Ka'biyyah said: "I heard the Messenger of Allâh ﷺ say: 'Prophecy is gone, but good dreams remain.'" (***Hasan***)

٣٨٩٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ».

تخريج: [إسناده حسن] أخرجه أحمد:٦/ ٣٨١، والحميدي، ح:٣٤٩ عن سفيان به، وصححه البوصيري، وله شواهد كثيرة.

Comments:

a. Our Prophet ﷺ, is the last Prophet. So, the doors of being a Prophet after him are totally closed forever.

b. True dreams have been named *Mubasshirât* (heralds). As through them, Allâh informs a believer about a future blessing or warns him against a coming calamity, to take the proper precautions to protect himself.

c. Most of the dreams need interpretation. But some incidents take place completely as they had been seen in dreams. As the Prophet ﷺ, dreamed that he was performing *'Umrah* with his Companions, and the next year he actually performed the *'Umrah* as he had dreamt.

3897. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'A righteous dream

٣٨٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَ عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ

is one of the seventy parts of prophecy.'" (*Sahih*)

عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح:٢٢٦٥/ ٩ من حديث أبي أسامة به.

3898. It was narrated that 'Ubâdah bin Sâmit said: "I asked the Messenger of Allâh ﷺ the about the Saying of Allâh, Glorious is He: 'For them are glad tidings, in the life of the present world, and in the Hereafter."[1] He said: 'Those are good dreams that a Muslim sees or are seen about him.'" (*Hasan*)

٣٨٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، عَنْ قَوْلِ اللهِ سُبْحَانَهُ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْأَخِرَةِ﴾ [يونس: ٦٤] قَالَ: «هِيَ الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ».

تخريج: [**حسن**] أخرجه الترمذي، الرؤيا، باب قوله: لهم البشرى في الحياة الدنيا، ح:٢٢٧٥ من حديث يحيى به، وقال: حسن قلت: أبوسلمة لم يسمعه من عبادة بل قال: نبّئت عن عبادة، فالخبر منقطع.

Comments:

a. A believer will be granted the good news of entering Paradise in the Hereafter, as this news is also granted to him when he is about to die, and after completing the questions and answers in his grave. Getting the Records in the right hand is also a form of glad tidings and when the deeds are weighed (on the Day of Judgment) the Scale of good deeds becoming heavier is also a form of good news.

b. Seeing a dead person in a good condition is also glad tidings for a believer.

3899. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ drew aside the curtain when he was sick, and the rows (of worshipers) were behind Abu Bakr. He said: 'O people, nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about

٣٨٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الأَيْلِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتَارَةَ فِي مَرَضِهِ. وَالصُّفُوفُ خَلْفَ أَبِي بَكْرٍ.

[1] *Yunus* 10:64.

him.''' (*Sahih*)

فَقَالَ: «أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ. يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ».

تخريج: أخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٧٩ من حديث سفيان به.

Chapter 2. Seeing The Prophet ﷺ In A Dream

(المعجم ٢) - بَابُ رُؤْيَةِ النَّبِيِّ ﷺ فِي الْمَنَامِ (التحفة٢)

3900. It was narrated from 'Abdullâh that the Prophet ﷺ said: "Whoever sees me in a dream, has seen me in reality, for Satan cannot appear in my form." (*Sahih*)

٣٩٠٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي فِي الْيَقَظَةِ. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلَى صُورَتِي».

تخريج: [صحيح] أخرجه الترمذي، الرؤيا، باب ماجاء في قول النبي ﷺ من رأني في المنام فقد رأني ، ح:٢٢٧٦ من حديث سفيان الثوري به، وله شواهد كثيرة انظر الحديث الآتي.

3901. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (*Sahih*)

٣٩٠١ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

تخريج: [صحيح] وله شواهد عند البخاري، ح:٦٩٩٣، ومسلم، ح:٢٢٦٦/ ١٠ وغيرهما.

3902. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (*Sahih*)

٣٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. إِنَّهُ لَا يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي».

تخريج: أخرجه مسلم، الرؤيا، باب قول النبي عليه الصلاة والسلام من رأني في المنام فقد رأني، ح:٢٢٦٨/ ١٢ عن محمد بن رمح به.

3903. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me." (***Sahih***)

٣٩٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي»**.

تخريج: [صحيح] وهو في المصنف :١١/٥٦، ح:١٠٥٢٠، وله شواهد كثيرة .

3904. It was narrated from 'Awn bin Abu Juhaifah, from his father, that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me." (***Sahih***)

٣٩٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى بْنِ صَالِحٍ اللَّخْمِيُّ: حَدَّثَنَا صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ. إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَتَمَثَّلَ بِي»**.

تخريج: [صحيح] أخرجه البخاري في التاريخ الكبير:٤/٢٩٤، ٢٩٥ عن سليمان، والطبراني:٢٢/١١١، ح:٢٧٩ من حديث سليمان به، ورواه زيد بن أبي أنيسة عن عون به(صحيح ابن حبان، ح:١٨٠١)، وصححه البوصيري، رواه محمد بن بكر الكوفي وأبو أسامة عن صدقة به، وللحديث شواهد.

3905. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me." (***Hasan***)

٣٩٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: أَبُو عَوَانَةَ حَدَّثَنَا عَنْ جَابِرٍ، عَنْ عَمَّارٍ، هُوَ الدُّهْنِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي»**.

تخريج: [حسن] أخرجه أحمد:١/٢٧٩ من حديث أبي عوانة به، وله شاهد صحيح عند الترمذي في الشمائل، ح:٤٠٩.

Comments:

a. Some dreams are from Allâh, as is mentioned in the coming chapter, such dreams are true. Seeing the Prophet ﷺ in a dream is also a type of true dream.

b. The sacred features of the Prophet ﷺ are mentioned in the books of *Hadith*. If the Prophet ﷺ, is seen in a dream, just as his features are mentioned in those books, then it is true and does not need any interpretation. If his feature in a dream is seen different from what is in the books, then it is interpreted accordingly. (It shows deficiency in the religion and character of the dreaming person *Fathul-Bâri*, volume 12, page 484)

c. Religious matters are not established through dreams; they are proved only through the Qur'ân and *Sunnah*.

Chapter 3. Dreams Are Of Three Types

(المعجم ٣) - بَابُ الرُّؤْيَا ثَلَاثٌ

(التحفة ٣)

3906. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Dreams are of three types: Glad tidings from Allâh, what is on a person's mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer." (***Sahih***)

٣٩٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَوْذَةُ بْنُ خَلِيفَةَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الرُّؤْيَا ثَلَاثٌ: فَبُشْرَىٰ مِنَ اللهِ، وَحَدِيثُ النَّفْسِ، وَتَخْوِيفٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقُصَّ، إِنْ شَاءَ، وَإِنْ رَأَىٰ شَيْئًا يَكْرَهُهُ، فَلَا يَقُصَّهُ عَلَى أَحَدٍ، وَلْيَقُمْ يُصَلِّي**».

تخريج: أخرجه البخاري، التعبير، باب القيد في المنام، ح:٧٠١٧ من حديث عوف الأعرابي به مطولاً، وأخرجه مسلم، ح:٦/٢٢٦٣ وغيره من حديث محمد بن سيرين به مطولاً انظر، ح:٣٩١٧.

3907. It was narrated from Abu 'Ubaidullâh Muslim bin Mishkam, that 'Awf bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Dreams are of three types: Some are terrifying things from Satan, aimed at causing grief to the son of Âdam; some are things that a person is concerned with when he is

٣٩٠٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا يَزِيدُ بْنُ عَبِيدَةَ: حَدَّثَنِي أَبُو عُبَيْدِ اللهِ مُسْلِمُ بْنُ مِشْكَمٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، عن رسُولِ اللهِ ﷺ قَالَ: «**إِنَّ الرُّؤْيَا ثَلَاثٌ: مِنْهَا أَهَاوِيلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنَ آدَمَ. وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ فِي يَقَظَتِهِ، فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ مِنْ**

awake, so he sees them in his dreams; and some are a part of the forty-six parts of prophecy." He said: "I said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Yes, I heard it from the Messenger of Allâh ﷺ, I heard it from the Messenger of Allâh ﷺ.'" (*Sahih*)

سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ» قَالَ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه الطبراني: ١٨/ ٦٣، ٦٤، ح: ١١٨ من حديث يحيى به، وصححه ابن حبان، ح: ١٧٩٤، والبوصيري، وله شاهد.

Comments:

a. The dreams that are shown by Allâh through His angels are always true, whether they are clear or need interpretation.
b. Satan, as he whispers evil to a person when he is awake, similarly he frightens him through bad and disturbing thoughts in dreams.
c. The actions a person carries out during his day, or wishes to do them but cannot do them, such thoughts come to his mind in the form of dreams while he is asleep. Such dreams do not need any interpretation.
d. The contemporary science of psychology discusses only the third type of dream, that the mind, concerned with and the desires. As they do not believe in angels and Satan, so they do not believe in the first and second types of dreams, while they are real, and the examples of their reality is commonly experienced.

Chapter 4. One Who Has A Dream That He Dislikes

(المعجم ٤) - بَابُ مَنْ رَأَى رُؤْيَا يَكْرَهُهَا (التحفة ٤)

3908. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allâh from Satan three times, and turn over onto his other side." (*Sahih*)

٣٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«إِذَا رَأَىٰ أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ ثَلَاثًا. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ»**.

تخريج: أخرجه مسلم، الرؤيا، باب في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٢/ ٥ عن ابن رمح به.

3909. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: "(Good) dreams come from Allâh and (bad) dreams come from Satan, so if anyone of you sees something that he dislikes, let him spit dryly to his left three times, and seek refuge with Allâh from the accursed Satan three times, and turn over onto his other side." (*Sahih*)

٣٩٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَـى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الرُّؤْيَا مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِنْ رَأَىٰ أَحَدُكُمْ شَيْئًا يَكْرَهُهُ، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثَلَاثًا. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

تخريج: أخرجه البخاري، الطب، باب النفث في الرقية، ح:٥٧٤٧/ ٦٩٨٤ من حديث يحيى ابن سعيد به، ومسلم، الرؤيا، الباب السابق، ح:٢٢٦١/ ٢ عن ابن رمح به.

3910. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If anyone of you sees a dream that he dislikes, let him turn over and spit dryly to his left three times, and ask Allâh for its good and seek refuge from its evil." (*Sahih*)

٣٩١٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا، فَلْيَتَحَوَّلْ وَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلَاثًا. وَلْيَسْأَلِ اللهَ مِنْ خَيْرِهَا، وَلْيَتَعَوَّذْ مِنْ شَرِّهَا».

تخريج: [صحيح] وضعفه البوصيري من أجل عبدالله بن عمر العمري، وله شواهد منها الحديث السابق.

Comments:

a. Bad dreams are from Satan, so the way to get rid of the inconvenience they cause is saying أعوذ بالله (I seek refuge with Allâh).

b. The wisdom in spitting to the left side is that this side suits Satan, and he comes from that side to whisper evil in hearts.

c. Shifting the side is an external change in the position of the body that indicates having trust in the mercy of Allâh to change his internal situation from anxiety to peace and comfort.

Chapter 5. One Whom Satan Plays With In His Dream Should Not Tell People About it

(المعجم ٥) - بَابُ مَنْ لَعِبَ بِهِ الشَّيْطَانُ فِي مَنَامِهِ فَلَا يُحَدِّثْ بِهِ النَّاسَ (التحفة ٥)

3911. It was narrated that Abu Hurairah said: "A man came to

٣٩١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ رَأْسِي ضُرِبَ. فَرَأَيْتُهُ يَتَدَهْدَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: **«يَعْمِدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ. ثُمَّ يَغْدُو يُخْبِرُ النَّاسَ!؟»**.

the Prophet ﷺ and said: 'I saw my head was cut off and I saw it rolling away.' The Messenger of Allâh ﷺ said: 'Satan goes to one of you and terrifies him, then he tells people of that the next morning.''' (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٦٤ عن أبي أحمد محمد بن عبدالله بن الزبير الزبيري به، وهو في عمل اليوم والليلة للنسائي، ح: ٩١٣ من حديث الزبيري، ومصنف ابن أبي شيبة: ١١/ ٥٧، ٥٨، ح: ١٠٥٢٣، وصححه البوصيري، والحديث الآتي شاهد له.

Comments:

a. An unpleasant dream should not be mentioned to anyone.

b. A person should not give any importance to unpleasant dreams, rather he should act according to the instructions mentioned in the previous chapter. By the mercy of Allâh he will not suffer any harm.

٣٩١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَهُوَ يَخْطُبُ، فَقَالَ: يَا رَسُولَ اللهِ رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنَّ عُنُقِي ضُرِبَتْ، وَسَقَطَ رَأْسِي، فَاتَّبَعْتُهُ فَأَخَذْتُهُ فَأَعَدْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: **«إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ، فِي مَنَامِهِ، فَلَا يُحَدِّثَنَّ بِهِ النَّاسَ»**.

3912. It was narrated that Jâbir said: "A man came to the Prophet ﷺ when he was delivering a sermon and said: 'O Messenger of Allâh! Last night in my dream I saw my neck being struck and my head fell off, and I chased it, picked it up and put it back.' The Messenger of Allâh ﷺ said: 'If Satan plays with any one of you in his dreams, he should not tell people about it.''' (*Hasan*)

تخريج: أخرجه مسلم، الرؤيا، باب لا يخبر بتلعب الشيطان به في المنام، ح: ٢٢٦٨/ ١٥ من حديث الأعمش به.

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«إِذَا حَلَمَ أَحَدُكُمْ، فَلَا**

3913. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If anyone of you has a bad dream, he should not tell people

about how Satan played with him in his dream." (*Sahih*)

يُخْبِرِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

تخريج: أخرجه مسلم، أيضًا، ح:٢٢٦٨/ ١٢ عن ابن رمح به.

Chapter 6. If A Dream Is Interpreted, It Comes To Pass (In That Manner), He Should Not Tell Anyone About It Except One Whom He Loves

(المعجم ٦) - بَابٌ: الرُّؤْيَا إِذَا عُبِّرَتْ وَقَعَتْ فَلَا يَقُصُّهَا إِلَّا عَلَى وَادٍّ (التحفة ٦)

3914. It was narrated from Abu Razin that he heard the Prophet ﷺ say: "Dreams are attached to the foot of a bird[1] until they are interpreted, then when they are interpreted they come to pass." He said: "And dreams are one of the forty-six parts of prophecy." He (the narrator) said: "And I think he said: '(A person) should not tell them except to one whom he loves or one who is wise.'" (***Hasan***)

٣٩١٤ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ الْعُقَيْلِيِّ، عَنْ عَمِّهِ أَبِي رَزِينٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ. فَإِذَا عُبِرَتْ وَقَعَتْ» قَالَ: «وَالرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ» قَالَ: وَأَحْسِبُهُ قَالَ: «لَا يَقُصُّهَا إِلَّا عَلَى وَادٍّ أَوْ ذِي رَأْيٍ».

تخريج: [حسن] أخرجه أبوداود، الأدب، باب في الرؤيا، ح:٥٠٢٠ من حديث هشيم به، وهو في المصنف:١١/ ٥٠، ح:١٠٤٩٨، وقال الترمذي، ح:٢٢٧٨، ٢٢٧٩ حسن صحيح، وصححه ابن حبان، ح:١٧٩٥-١٧٩٧، والحاكم:٤/ ٣٩٠، والذهبي، وابن دقيق العيد، وحسنه الحافظ في الفتح:٢/ ٤٣٢ .

Comments:

a. The object held in a claw of a bird may fall down or may not. Similarly, if a dream is not interpreted, then the indication seen in the dream may come true or may not. But when it is interpreted its interpretation becomes fixed.

b. Imâm Bukhâri ﷺ, said: "If the first interpreter makes a mistake in the interpretation of a dream, and the second one interprets it correctly, then the second one is taken into consideration." (*Sahih Al-Bukhâri*: 7047)

Chapter 7. How Should Dreams Be Interpreted

(المعجم ٧) - بَابٌ: عَلَى مَا تُعَبَّرُ [بِهِ] الرُّؤْيَا؟ (التحفة ٧)

3915. It was narrated from Anas bin Mâlik that the Messenger of

٣٩١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

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[1] It is said that this is a parable, and its meaning is that they are not settled. (Sindi)

حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْتَبِرُوهَا بِأَسْمَائِهَا. وَكَنُّوهَا بِكُنَاهَا، وَالرُّؤْيَا لأَوَّلِ عَابِرٍ».

Allâh ﷺ said: "Interpret them (dreams) in accordance with the names of the things you see, and understand what is hinted at, and the dream is for the first interpreter." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١١/ ٧١، ح: ١٠٥٤٤ من حديث الأعمش به مطولاً وانظر، ح: ١٠٨٠ لحال الرقاشي، وفيه علة أخرى، وأخرج أبوداود، ح: ٥٠٢٠ بلفظ: الرؤيا على رجل طائر ... الخ انظر الحديث السابق، وله شاهد عند الحاكم: ٤/ ٣٩١، وصححه، ووافقه الذهبي، وإسناده صحيح على شرط البخاري.

(المعجم ٨) - بَابُ مَنْ تَحَلَّمَ حِلْمًا كَاذِبًا (التحفة ٨)

Chapter 8. One Who Tells Of A False Dream

٣٩١٦ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَحَلَّمَ حُلُمًا كَاذِبًا، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ. وَيُعَذَّبُ عَلَى ذٰلِكَ».

3916. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that." (***Sahih***)

تخريج: أخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أيوب به.

Comments:

a. Telling a fabricated dream is a great major sin.
b. Telling a fake dream becomes worse because it could not be verified whether he really saw it or not.
c. Some people claim that they saw the Prophet ﷺ, or a pious person in their dreams. Common people, believing it to be a sign of their piousness and holiness, start respecting and honoring them. While the real honor is offering good deeds; otherwise, the non-believers and hypocrites used to see the Prophet ﷺ, in real life but due to their disbelief, they did not deserve any respect.

(المعجم ٩) - بَابُ أَصْدَقِ النَّاسِ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا (التحفة ٩)

Chapter 9. The People Who See The Truest Dreams Are Those Who Are Truest In Speech

٣٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ: حَدَّثَنَا

3917. It was narrated from Abu Hurairah that the Messenger of

الْأَوْزَاعِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ. وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا. وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

Allâh ﷺ said: "When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البخاري، ح:٧٠١٧، ومسلم، ح:٦/٢٢٦٣ من حديث محمد بن سيرين به مطولاً انظر، ح:٣٩٠٦، وهذا طرف منه.

Comments:

Disbelief, dissoluteness, and ignorance (in religious affairs) will prevail before the Day of Judgment. True believers will decrease and the dreams of such believers will be true. The basis of this narration was recorded by Al-Bukhari (no.7017), Muslim (5905) and others, the second half of which preceded under no. 3906.

Chapter 10. Interpretation Of Dreams

(المعجم ١٠) - بَابُ تَعْبِيرِ الرُّؤْيَا (التحفة ١٠)

٣٩١٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، مُنْصَرَفَهُ مِنْ أُحُدٍ. فَقَالَ: يَا رَسُولَ اللهِ إِنِّي رَأَيْتُ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ سَمْنًا وَعَسَلًا. وَرَأَيْتُ النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَرَأَيْتُ سَبَبًا وَاصِلًا إِلَى السَّمَاءِ رَأَيْتُكَ أَخَذْتَ بِهِ، فَعَلَوْتَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ. فَقَالَ أَبُو بَكْرٍ: دَعْنِي أَعْبُرْهَا، يَا رَسُولَ اللهِ قَالَ: «اعْبُرْهَا» قَالَ: أَمَّا الظُّلَّةُ فَالْإِسْلَامُ. وَأَمَّا مَا يَنْطِفُ مِنْهَا مِنَ الْعَسَلِ وَالسَّمْنِ، فَهُوَ الْقُرْآنُ. حَلَاوَتُهُ وَلِينُهُ.

3918. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ, upon his return from Uhud, and said: 'O Messenger of Allâh, in my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you and rose with it, then another man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it.' Abu Bakr said: 'Let me interpret it, O Messenger of Allâh.' He said: 'Interpret it.' He said: 'As for the cloud giving

وَأَمَّا مَا يَتَكَفَّفُ مِنْهُ النَّاسُ، فَالآخِذُ مِنَ الْقُرْآنِ كَثِيرًا وَقَلِيلًا. وَأَمَّا السَّبَبُ الْوَاصِلُ إِلَى السَّمَاءِ، فَمَا أَنْتَ عَلَيْهِ مِنَ الْحَقِّ، أَخَذْتَ بِهِ فَعَلَا بِكَ. ثُمَّ يَأْخُذُهُ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَنْقَطِعُ بِهِ. ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. قَالَ: «أَصَبْتَ بَعْضًا، وَأَخْطَأْتَ بَعْضًا». قَالَ أَبُو بَكْرٍ: أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللهِ لَتُخْبِرَنِّي بِالَّذِي أَصَبْتُ مِنَ الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمْ. يَا أَبَا بَكْرٍ».

shade, it is Islâm, and the drops of honey and ghee that fall from it (represent) the Qur'ân with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qur'ân and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man will take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then he reconnected, then he will rise with it.' He said: 'You have got some of it right and some of it wrong.' Abu Bakr said: 'I adjure you O Messenger of Allâh, tell me what I got right and what I got wrong.' The Prophet ﷺ said: 'Do not swear, O Abu Bakr."[1] (*Sahih*)

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ ﷺ رَأَيْتُ ظُلَّةً بَيْنَ السَّمَاءِ وَالأَرْضِ تَنْطُفُ سَمْنًا وَعَسَلًا. فَذَكَرَ الْحَدِيثَ، نَحْوَهُ.

Another chain with similar wording.

تخريج: أخرجه البخاري، التعبير، باب رؤيا الليل، ح:٧٠٤٦ من حديث الزهري به، ومسلم، الرؤيا، باب في تأويل الرؤيا، ح:٢٢٦٩ من حديث ابن عيينة به.

Comments:

a. Holding a rope here indicates firmly following the religion, and holding that rope by the three noble and respected men shows that they will get the position of being the successors of the Prophet ﷺ in caliphate.

b. Breaking the rope for 'Uthmân ﷺ, after Abu Bakr and Umar, ﷺ, indicates the troubles and disturbance that he faced in his life. The reconnection of the same rope and rising through it probably shows that he will be on the truth. Therefore, he will be with both Rightly-Guided caliphs in Paradise.

c. For some reason, interpreting a part of dream and leaving the other part without interpretation is allowed. As the Prophet ﷺ, did not make clear the mistake of Abu Bakr, ﷺ, in the interpretation of the dream.

[1] Meaning his saying: *Aqsamtu;* "I adjure you."

d. This true dream proves the greatness and high position of these three Companions of the Prophet ﷺ.

3919. It was narrated that Ibn 'Umar said: "I was a young unmarried man at the time of the Messenger of Allâh ﷺ, and I used to stay overnight in the mosque. If any of us had seen a dream, he would tell it to the Prophet ﷺ. I said: 'O Allâh, if there is any good in me before You, show me a dream that the Prophet ﷺ can interpret for me.' So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel who said: 'Do not be alarmed,' and they took me to Hell which was built like a well. In it were people, some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsah, and Hafsah said that she told the Messenger of Allâh ﷺ about it, and he said: 'Abdullâh is a righteous man, if only he would pray more at night.'" (***Sahih***)

He (the narrator) said: "And 'Abdullâh used to pray a great deal at night."

٣٩١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ غُلَامًا، شَابًّا، عَزَبًا، فِي عَهْدِ رَسُولِ اللهِ ﷺ. فَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ. فَكَانَ مَنْ رَأَى مِنَّا رُؤْيَا، يَقُصُّهَا عَلَى النَّبِيِّ ﷺ. فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي رُؤْيَا يُعَبِّرُهَا لِي النَّبِيُّ ﷺ. فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي. فَلَقِيَهُمَا مَلَكٌ آخَرُ. فَقَالَ: لَمْ تُرَعْ. فَانْطَلَقَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ. فَأَخَذُوا بِي ذَاتَ الْيَمِينِ. فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذٰلِكَ لِحَفْصَةَ. فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى رَسُولِ اللهِ ﷺ. فَقَالَ: «إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ، لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ».

قَالَ: فَكَانَ عَبْدُ اللهِ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ.

تخريج: [صحيح] أخرجه أبوداود، ح:٣٢٦٨/٤٦٣٢ عن محمد بن يحيى به، والترمذي، ح:٢٢٩٣ من حديث عبدالرزاق، وقال: حسن صحيح، وانظر الحديث السابق.

Comments:

a. A young unmarried man can sleep in a mosque during the day or night if he is in need of it.

b. Correcting any mistake after mentioning the present good deed in order to arouse interest in a good deed, is allowed.

c. This dream indicates that 'Abdullâh bin 'Umar ؓ is among the inhabitants of Paradise.

3920. It was narrated that Kharashah bin Hurr said: "I came to Al-Madinah and sat with some old men in the mosque of the Prophet ﷺ. Then an old man came, leaning on his stick, and the people said: 'Whoever would like to look at a man from among the people of Paradise, let him look at this man.' He stood behind a pillar and prayed two *Rak'ah*. I got up and went to him, and said to him: 'Some of the people said such and such.' He said: 'Praise is to Allâh. Paradise belongs to Allâh and He admits whomsoever He wills to it. At the time of the Messenger of Allâh ﷺ I saw a dream in which a man came to me and said: "Let's go." So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it, but he said: "You are not one of its people." Then a road was shown to me on the right, and I followed it until I reached a slippery mountain. He took me by the hand and helped me up. When I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the handhold, then he said: "Have you gotten a firm hold?" I said: "Yes." Then he struck the pillar with his foot and I held tight to the pillar.

I told this to the Prophet ﷺ and he said: "You have seen something good. The great road is

٣٩٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَجَلَسْتُ إِلَى شِيَخَةٍ فِي مَسْجِدِ النَّبِيِّ ﷺ. فَجَاءَ شَيْخٌ يَتَوَكَّأُ عَلَى عَصًا لَهُ. فَقَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذَا. فَقَامَ خَلْفَ سَارِيَةٍ. فَصَلَّى رَكْعَتَيْنِ. فَقُمْتُ إِلَيْهِ، فَقُلْتُ لَهُ: قَالَ: بَعْضُ الْقَوْمِ كَذَا وَكَذَا. قَالَ: الْحَمْدُ لِلَّهِ. الْجَنَّةُ لِلَّهِ يُدْخِلُهَا مَنْ يَشَاءُ. وَإِنِّي رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ رُؤْيَا. رَأَيْتُ كَأَنَّ رَجُلًا أَتَانِي فَقَالَ لِيَ: انْطَلِقْ. فَذَهَبْتُ مَعَهُ. فَسَلَكَ بِي فِي نَهْجٍ عَظِيمٍ. فَعُرِضَتْ عَلَيَّ طَرِيقٌ عَلَى يَسَارِي. فَأَرَدْتُ أَنْ أَسْلُكَهَا. فَقَالَ: إِنَّكَ لَسْتَ مِنْ أَهْلِهَا. ثُمَّ عُرِضَتْ عَلَيَّ طَرِيقٌ عَنْ يَمِينِي. فَسَلَكْتُهَا. حَتَّى إِذَا انْتَهَيْتُ إِلَى جَبَلٍ زَلَقٍ فَأَخَذَ بِيَدِي. فَزَجَّلَ بِي. فَإِذَا أَنَا عَلَى ذُرْوَتِهِ. فَلَمْ أَتَقَارَّ وَلَمْ أَتَمَاسَكْ. وَإِذَا عَمُودٌ مِنْ حَدِيدٍ، فِي ذُرْوَتِهِ حَلْقَةٌ مِنْ ذَهَبٍ. فَأَخَذَ بِيَدِي فَزَجَّلَ بِي. حَتَّى أَخَذْتُ بِالْعُرْوَةِ. فَقَالَ: اسْتَمْسَكْتَ؟ قُلْتُ: نَعَمْ. فَضَرَبَ الْعَمُودَ بِرِجْلِهِ. فَاسْتَمْسَكْتُ بِالْعُرْوَةِ.

فَقَالَ: قَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: **«رَأَيْتَ خَيْرًا. أَمَّا الْمَنْهَجُ الْعَظِيمُ فَالْمَحْشَرُ. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَسَارِكَ، فَطَرِيقُ أَهْلِ النَّارِ. وَلَسْتَ مِنْ أَهْلِهَا. وَأَمَّا**

الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَمِينِكَ، فَطَرِيقُ أَهْلِ الْجَنَّةِ. وَأَمَّا الْجَبَلُ الزَّلَقُ فَمَنْزِلُ الشُّهَدَاءِ. وَأَمَّا الْعُرْوَةُ الَّتِي اسْتَمْسَكْتَ بِهَا، فَعُرْوَةُ الإِسْلَامِ. فَاسْتَمْسِكْ بِهَا حَتَّى [تَمُوتَ]». فَأَنَا أَرْجُو أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. وَإِذَا هُوَ عَبْدُ اللهِ بْنُ سَلَامٍ.

the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of the people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs, and the handhold that you held on tight to is the handhold of Islam. Hold on tight to it until you die." I hope to be one of the people of Paradise,' and he was 'Abdullâh bin Salâm." (*Sahih*)

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل عبدالله بن سلام رضي الله عنه، ح: ٢٤٨٤/ ١٥٠ من حديث خرشة به، وهو في المصنف: ١١/ ٦٨،٦٦ ح: ١٠٥٣٦.

Comments:

a. 'Abdullâh bin Salâm ﷺ prior to embracing Islam, was a Jew, and a great rabbi of Jews.

b. Being steadfast on the true religion till death is a means of salvation on the Day of Resurrection.

c. The rank of martyrdom is compared with a slippery mountain. Because attaining martyrdom during *Jihâd* is as difficult as climbing a slippery mountain, but its rank is as great and high as a mountain is.

٣٩٢١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ. فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةُ أَوْ هَجَرٌ. فَإِذَا هِيَ الْمَدِينَةُ، يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هٰذِهِ، أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ فَعَادَ أَحْسَنَ مَا كَانَ. فَإِذَا هُوَ مَا جَاءَ اللهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ

3921. It was narrated from Abu Musa that the Prophet ﷺ said: "In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamâmah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what

فِيهَا، أَيْضًا، بَقَرًا. وَاللهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللهُ بِهِ مِنَ الْخَيْرِ، بَعْدُ، وَثَوابِ الصِّدْقِ الَّذِي آتَانَا [اللهُ بِهِ] يَوْمَ بَدْرٍ».

Allâh brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allâh it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allâh brought forth after that, and the reward of the truth which Allâh brought us on the Day of Badr." (*Sahih*)

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٢٢/ ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١، ومسلم، الرؤيا، باب رؤيا النبي ﷺ، ح:٢٢٧٢ من حديث أبي أسامة به.

Comments:

a. The sword means the collective power of the Muslims, the breaking of the sword means a decrease in that power, and its repair means getting rid of that loss.
b. Slaughter of cows indicates the martyrdom of faithful believers.
c. The dream in which the Prophet ﷺ saw his emigration was true, since he emigrated to the place having plenty of dates. However, he was confused in determination of the place. The correct interpretation of the dream was that the place is Al-Madinah.
d. In the pre-Islamic period, Al-Madinah was called 'Yathrib'. After the emigration of the Prophet ﷺ, this name changed to Madinatun-Nabi "the city of the Prophet ﷺ," The Prophet ﷺ, named it as 'Taibah' and 'Tâbah' (pure earth). Now, it should not be called 'Yathrib'. The Prophet ﷺ mentioned the old name 'Yathrib' only to make the matter clear.

٣٩٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ فِي يَدِي سِوَارَيْنِ مِنْ ذَهَبٍ. فَنَفَخْتُهُمَا. فَأَوَّلْتُهُمَا هٰذَيْنِ الْكَذَّابَيْنِ: مُسَيْلِمَةَ وَالْعَنْسِيَّ».

3922. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and 'Ansi." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٣٨، ٣٤٤ من حديث محمد بن عمرو به، وهو في المصنف: ١١/ ٥٨، ح: ١٠٥٢٥.

Comments:

a. Wearing golden ornaments is forbidden for men. So, seeing gold bracelets in the hands of the Prophet ﷺ, in a dream, means facing some unpleasant incident or person. Blowing them indicates fighting against them and defeating them.

b. Aswad 'Ansi, in San'â', a city of Yemen, claimed himself falsely to be a prophet. The Companions of the Prophet ﷺ entered in his house and killed him. The imposter Musailimah, in the city of Yamâmah, also claimed himself as being a prophet. Abu Bakr ﷺ, sent an army to fight him and he was killed in the battle. The Companion Wahshi ﷺ who had killed Hamzah ﷺ in the battle of Uhud before accepting Islam, killed the imposter Musailimah.

3923. It was narrated that Qâbus said: "Umm Fadl said: 'O Messenger of Allâh! It is as if I saw (in a dream) one of your limbs in my house.' He said: 'What you have seen is good. Fâtimah will give birth to a boy and you will breastfeed him.' Fâtimah gave birth to Husain or Hasan, and I breastfed him with the milk of Qutham.' She said: 'I brought him to the Prophet ﷺ and placed him in his lap, and he urinated, so I struck him on the shoulder." The Prophet ﷺ said: "You have hurt my son, may Allâh have mercy on you." (*Sahih*)

٣٩٢٣ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا [مُعَاوِيَةُ] ابْنُ هِشَامٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ قَابُوسَ قَالَ: قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللهِ رَأَيْتُ كَأَنَّ فِي بَيْتِي عُضْوًا مِنْ أَعْضَائِكَ. قَالَ: «خَيْرًا رَأَيْتِ. تَلِدُ فَاطِمَةُ غُلَامًا فَتُرْضِعِيهِ» فَوَلَدَتْ حُسَيْنًا أَوْ حَسَنًا. فَأَرْضَعَتْهُ بِلَبَنِ قُثَمٍ. قَالَتْ: فَجِئْتُ بِهِ [إِلَى] النَّبِيِّ ﷺ، فَوَضَعْتُهُ فِي حَجْرِهِ فَبَالَ. فَضَرَبْتُ كَتِفَهُ. فَقَالَ النَّبِيُّ ﷺ: «أَوْجَعْتِ ابْنِي، رَحِمَكِ اللهُ».

تخريج: [صحيح] تقدم، ح: ٥٢٢، وأخرجه أبوداود من حديث سماك به.

3924. It was narrated from 'Abdullâh bin 'Umar concerning the dream of the Prophet ﷺ that he (the Prophet ﷺ) said: "I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al-Mahya'ah, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah." (*Sahih*)

٣٩٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو [عَاصِمٍ]: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ. قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِالْمَهْيَعَةِ، وَهِيَ الْجُحْفَةُ. فَأَوَّلْتُهَا وَبَاءً بِالْمَدِينَةِ. فَنُقِلَ إِلَى الْجُحْفَةِ».

تخريج: أخرجه البخاري، التعبير، باب إذا رأى أنه أخرج الشيء من كوة فأسكنه موضعًا آخر، ح:٧٠٣٨/ ٧٠٣٩، ٧٠٤٠ من حديث موسى بن عقبة به.

Comments:

a. In the beginning, the climate of Al-Madinah was not suitable. Allâh granted the glad tidings to his Prophet through his dream, that the epidemic of Al-Madinah would be finished, and later it happened as he had seen in his dream.

b. Seeing an ugly person in a dream means disease or trouble, and seeing a beautiful person means blessing and comfort.

3925. It was narrated from Talhah bin 'Ubaidullâh that two men from Bali came to the Messenger of Allâh ﷺ. They had become Muslim together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah said: "I saw in a dream that I was at the gate of Paradise and I saw them (those two men). Someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said: 'Go back, for your time has not yet come.'" The next morning, Talhah told the people of that and they were amazed. News of that reached the Messenger of Allâh ﷺ and they told him the story. He said: "Why are you so amazed at that?" They said: "O Messenger of Allâh, the first one was the one who strove harder, then he was martyred, but the other one was admitted to Paradise before him. The Messenger of Allâh ﷺ said: "Did

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ أَنَّ رَجُلَيْنِ مِنْ بَلِيٍّ قَدِمَا عَلَى رَسُولِ اللهِ ﷺ. وَكَانَ إِسْلَامُهُمَا جَمِيعًا. فَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنَ الآخَرِ فَغَزَا الْمُجْتَهِدُ مِنْهُمَا فَاسْتُشْهِدَ. ثُمَّ مَكَثَ الآخَرُ بَعْدَهُ سَنَةً. ثُمَّ تُوُفِّيَ.

قَالَ طَلْحَةُ: فَرَأَيْتُ فِي الْمَنَامِ: بَيْنَا أَنَا عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا. فَخَرَجَ خَارِجٌ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوُفِّيَ الآخِرَ مِنْهُمَا. ثُمَّ خَرَجَ، فَأَذِنَ لِلَّذِي اسْتُشْهِدَ. ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: ارْجِعْ. فَإِنَّكَ لَمْ يَأْنِ لَكَ بَعْدُ.

فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ. فَعَجِبُوا لِذٰلِكَ. فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ. وَحَدَّثُوهُ الْحَدِيثَ. فَقَالَ: «مِنْ أَيِّ ذٰلِكَ تَعْجَبُونَ؟» فَقَالُوا: يَا رَسُولَ اللهِ هٰذَا كَانَ أَشَدَّ الرَّجُلَيْنِ اجْتِهَادًا. ثُمَّ اسْتُشْهِدَ. وَدَخَلَ هٰذَا الآخِرُ الْجَنَّةَ قَبْلَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَيْسَ قَدْ

he not stay behind for a year?" They said: "Yes." He said: "And did not Ramadân come and he fasted, and he offered such and such prayers during that year?" They said: "Yes." The Messenger of Allâh ﷺ said: "The difference between them is greater than the difference between heaven and earth." (*Sahih*)

مَكَثَ هٰذَا بَعْدَهُ سَنَةً؟» قَالُوا: بَلَىٰ. قَالَ: «وَأَدْرَكَ رَمَضَانَ فَصَامَ. وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟» قَالُوا: بَلَىٰ. قَالَ رَسُولُ اللهِ ﷺ: «فَمَا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ».

تخريج: [صحيح] أخرجه أحمد: ١/١٦٣، ح: ١٤٠٣ من حديث ابن الهاد به، وصححه ابن حبان، ح: ٢٤٦٦، وللحديث شواهد منها ما أخرجه أحمد: ٢/٣٣٣، وحسنه الهيثمي: ١٠/٢٠٤ .

Comments:

a. Long life for a believer is a blessing and a favor from Allâh, if performing good deeds are facilitated for him.
b. The reward of praying and fasting for a long period might be superior to the reward of martyrdom. However, a martyr gets some especial rewards that none can get.
c. This *Hadith* has the glad tidings that the two Companions are among the inhabitants of Paradise. The same is also granted for Talhah ﷺ. However , Talhah ﷺ, is among the ten people to whom the Prophet ﷺ, gave the glad tidings of assurance of entering Paradise by name.

3926. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I dislike (to see in a dream) a chain around the neck, but I like to see fetters on the feet, for fetters (represent) steadfastness in religion." (*Da'if*)

٣٩٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْرَهُ الْغِلَّ وَأُحِبُّ الْقَيْدَ، الْقَيْدُ ثَبَاتٌ فِي الدِّينِ».

تخريج: [ضعيف] * أبوبكر الهذلي تقدم، ح: ٩٢١ تابعه قتادة (الدارمي: ٢/١٣٠، ح: ٢١٦٦)، والسند إليه ضعيف مع عنعنته، وهذا إنما قول أبي هريرة رضي الله عنه بينه مسلم، ح: ٢٢٦٣ في روايته، وانظر صحيح البخاري، ح: ٧٠١٧، وهذا طرف من الحديث السابق، ح: ٣٩١٧، ٣٩٠٦، وانظر المدرج إلى المدرج للسيوطي، ص: ٣٦، ح: ٤٠ .

Comments:

a. Imâm Ibn Hajar ﷺ, quoted from Imâm Qurtubi ﷺ, that whosoever's legs are in the grip of shackles, he can not move. So, if a religious and pious person sees fetters on his feet in dream, it means that he will remain steadfast on religiousness and true guidance. A neckband is mentioned in

the Qur'ân for punishment and humiliation, so it indicates a weakness in religion, persistence in sin, escaping from fulfilling the due rights of people, or troubles in this life. (See: *Fathul-Bâri*, the Book of Interpretation of Dreams, the chapter; Seeing oneself fettered in a dream.)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

36. The Chapters On Tribulations

(المعجم ٣٦) أَبْوَابُ الْفِتَنِ
(التحفة ٢٨)

Chapter 1. Refraining From Harming One Who Says: *Lâ Ilâha Illallâh*

(المعجم ١) - بَابُ الْكَفِّ عَمَّنْ قَالَ: لَا إِلٰه إِلَّا اللهُ (التحفة ١)

3927. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say: *Lâ ilâha illallâh*. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh." (***Sahih***)

٣٩٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ حَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا قَالُوهَا، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللهِ، عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا لاإله إلا الله محمد رسول الله . . . الخ، ح:٢١/ ٣٥ عن ابن أبي شيبة به.

Comments:

a. Everyone who pronounces the fundamental word of Islam (*Lâ Ilâha Illallâh* and *Muhammadur-Rasululâh*), all the rulings of Islam applies to him in this world. If he does not have faith in his heart he will be punished in the Hereafter.

b. 'Blood and wealth are protected' means that they are not killed by waging war against them, and their property is not taken as booty or *Fai'* (i.e. booty gained without fighting).

c. 'Except for a right' means punishing them for their crimes such as cutting off the hand of a thief, and flogging those who accuse chaste women of adultery, killing someone as punishment for murdering an innocent person, etc. 'Except for a right' also means forcing them to give *Zakâh* and paying the obligatory expenses, collecting the blood money for an intentional murder with the agreement of the heirs of the one who is killed, and demanding the blood money from the murderer or his tribe in an accidental killing, with the agreement of the heirs of the one who is killed, etc.

3928. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say: *Lâ ilâha illallâh*. If they say: *Lâ ilâha illallâh,* then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh." (***Sahih***)

٣٩٢٨ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللهِ**».

تخريج: أخرجه مسلم، أيضًا، ح:٢١/ ٣٥ من حديث الأعمش به.

3929. 'Amr bin Aws narrated that his father, Aws, told him: "We were sitting with the Prophet ﷺ and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: 'Take him away and kill him.' When the man turned away, the Messenger of Allâh ﷺ called him back and said: 'Do you bear witness that none has the right to be worshiped but Allâh?' He said, 'Yes.' He said: 'Then go and let him go, for I have been commanded to fight the people until they say: *Lâ ilâha illallâh,* then if they do that, their blood and wealth are forbidden to me.'" (***Sahih***)

٣٩٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ أَنَّ عَمْرَو ابْنَ أَوْسٍ أَخْبَرَهُ أَنَّ أَبَاهُ أَوْسًا أَخْبَرَهُ قَالَ: إِنَّا لَقُعُودٌ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا، إِذْ أَتَاهُ رَجُلٌ فَسَارَّهُ. فَقَالَ النَّبِيُّ ﷺ: «**اذْهَبُوا بِهِ فَاقْتُلُوهُ**» فَلَمَّا وَلَّى الرَّجُلُ، دَعَاهُ رَسُولُ اللهِ ﷺ. فَقَالَ: «**هَلْ تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ؟**» قَالَ: نَعَمْ. قَالَ: «**اذْهَبُوا فَخَلُّوا سَبِيلَهُ. فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ. فَإِذَا فَعَلُوا ذٰلِكَ، حَرُمَ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ**».

تخريج: [**إسناده صحيح**] أخرجه النسائي:٧/ ٨١ تحريم الدم، باب تحريم الدم، ح:٣٩٨٨ من حديث السهمي به، وصححه البوصيري.

Comments:

The Prophet ﷺ, thought from the whisper of the person, that he is not a true Muslim even though he set him free based on his external adherence to Islâm. Imâm Suyuti ؒ, said: "The most correct explanation of the text is that the Prophet ﷺ, was allowed to treat people based on what they conceal in their hearts. So, he intended to kill him according to what he was concealing in his heart (killing him for his disbelief). But the Prophet ﷺ, preferred to deal with him according to what appears from him (i.e.,

treating him as a Muslim due to his external Islam). The Prophet ﷺ, inclined to this ruling because it was common for him and his nation as well. Therefore, he kept away to act according to the hidden conditon of the person. (*Sharh Sunan An-Nasâi*, the Book of the Blood).

3930. It was narrated from Sumait bin Sumair, that 'Imrân bin Husain said: "Nâfi' bin Azraq and his companions came and said: 'You are doomed, O 'Imrân!' He ('Imrân) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allâh says: "And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone."[1] He said: 'We fought them until they were defeated and the religion was all for Allâh Alone. If you wish, I will tell you a *Hadith* that I heard from the Messenger of Allâh ﷺ.' They said: 'Did you (really) hear it from the Messenger of Allâh ﷺ?' He said: 'Yes. I was with the Messenger of Allâh ﷺ and he had sent an army of the Muslims to the idolators. When they met them they fought them fiercely, and they (the idolators) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: "I bear witness that none has the right to be worshiped but Allâh, I am a Muslim." But he stabbed him and killed him. He came to

٣٩٣٠ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ بْنِ السُّمَيْرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: أَتَى نَافِعُ بْنُ الأَزْرَقِ وَأَصْحَابُهُ. فَقَالُوا: هَلَكْتَ يَا عِمْرَانُ قَالَ: مَا هَلَكْتُ. قَالُوا: بَلَىٰ. قَالَ: مَا الَّذِي أَهْلَكَنِي؟ قَالُوا: قَالَ اللهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩] قَالَ: قَدْ قَاتَلْنَاهُمْ حَتَّى نَفَيْنَاهُمْ. فَكَانَ الدِّينُ كُلُّهُ لِلَّهِ. إِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. قَالُوا: وَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. شَهِدْتُ رَسُولَ اللهِ ﷺ، وَقَدْ بَعَثَ جَيْشًا مِنَ الْمُسْلِمِينَ إِلَى الْمُشْرِكِينَ. فَلَمَّا لَقُوهُمْ قَاتَلُوهُمْ قِتَالًا شَدِيدًا. فَمَنَحُوهُمْ أَكْتَافَهُمْ. فَحَمَلَ رَجُلٌ مِنْ لُحْمَتِي عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ بِالرُّمْحِ. فَلَمَّا غَشِيَهُ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ. إِنِّي مُسْلِمٌ. فَطَعَنَهُ فَقَتَلَهُ. فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ هَلَكْتُ. قَالَ: «**وَمَا الَّذِي صَنَعْتَ؟**» مَرَّةً أَوْ مَرَّتَيْنِ. فَأَخْبَرَهُ بِالَّذِي صَنَعَ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «**فَهَلَّا شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِي قَلْبِهِ؟**» قَالَ: يَا رَسُولَ اللهِ لَوْ شَقَقْتُ بَطْنَهُ لَكُنْتُ أَعْلَمُ مَا فِي قَلْبِهِ.

[1] *Al-Anfâl* 8:39.

the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I am doomed." He said "What is it that you have done?" one or two times. He told him what he had done and the Messenger of Allâh ﷺ said to him: "Why didn't you cut open his belly and find out what was in his heart?" He said: "O Messenger of Allâh, I wish I had cut open his belly and could have known what was in his heart." He said: "You did not accept what he said, and you could not have known what was in his heart!" The Messenger of Allâh ﷺ remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: 'Perhaps the slaves dozed off.' So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes.'"

قَالَ: «فَلَا أَنْتَ قَبِلْتَ مَا تَكَلَّمَ بِهِ، وَلَا أَنْتَ تَعْلَمُ مَا فِي قَلْبِهِ!».
قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللهِ ﷺ. فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى مَاتَ. فَدَفَنَّاهُ فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقَالُوا: لَعَلَّ عَدُوًّا نَبَشَهُ. فَدَفَنَّاهُ. ثُمَّ أَمَرْنَا غِلْمَانَنَا يَحْرُسُونَهُ. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقُلْنَا: لَعَلَّ الْغِلْمَانَ نَعَسُوا. فَدَفَنَّاهُ. ثُمَّ حَرَسْنَاهُ بِأَنْفُسِنَا. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَأَلْقَيْنَاهُ فِي بَعْضِ تِلْكَ الشِّعَابِ.

3930 A. It was narrated from Sumait, from 'Imrân bin Husain who said: "The Messenger of Allâh ﷺ sent us on a campaign, and a Muslim man attacked an idolator man." And he mentioned the *Hadith* and added: "And the earth cast him out. The Prophet

٣٩٣٠ م - حدّثنا إِسْمَاعِيلُ بْنُ حَفْصٍ الْأُبُلِّيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ. فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ.

ﷺ was told about that and he said: 'The earth accepts those who are worse than him, but Allâh wanted to show you how great is the sanctity of *Lâ ilâha illallâh*.''' (***Hasan***)

فَذَكَرَ الْحَدِيثَ. وَزَادَ فِيهِ: فَنَبَذَتْهُ الأَرْضُ: فَأُخْبِرَ النَّبِيُّ ﷺ وَقَالَ: «إِنَّ الأَرْضَ لَتَقْبَلُ مَنْ هُوَ أَشَرُّ مِنْهُ. وَلٰكِنَّ اللهَ أَحَبَّ أَنْ يُرِيَكُمْ تَعْظِيمَ حُرْمَةِ لَا إِلٰهَ إِلَّا اللهُ».

تخريج: [حسن] أخرجه الطبراني:١٨/٢٢٦، ح:٥٦٤ من حديث حفص به، وحسنه البوصيري

Comments:

a. The Khawârij and other innovative sects in Islam emerged due to their misunderstanding of Islam.
b. The religious knowledge of the Companions of the Prophet ﷺ and their understanding was complete, as they learned Islâm directly from the Prophet ﷺ. So, in the matters in which Muslims disagree, especially in the matters of faith, importance should be given to the understanding of the Companions, and all the matters should be understood in the light of their teachings.
c. Whoever claims to be a Muslim, his claim should be accepted and he should be treated as a Muslim. However, if he commits something that takes him out of Islam, then he will be punished only after having passed a verdict of being an apostate against him. But charging one with infidelity merely based on doubt or suspicion is a great major sin.

Chapter 2. The Sanctity Of The Believer's Blood And Wealth

(المعجم ٢) - بَابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ (التحفة ٢)

3931. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: 'Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of yours in this land of yours. Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allâh, bear witness.''' (***Sahih***)

٣٩٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي حِجَّةِ الْوَدَاعِ: «أَلَا إِنَّ أَحْرَمَ الأَيَّامِ يَوْمُكُمْ هٰذَا. أَلَا وَإِنَّ أَحْرَمَ الشُّهُورِ شَهْرُكُمْ هٰذَا. أَلَا وَإِنَّ أَحْرَمَ الْبَلَدِ بَلَدُكُمْ هٰذَا. أَلَا وَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قَالَ: «اللّٰهُمَّ اشْهَدْ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٧١،٨٠ من حديث عيسى بن يونس به، وصححه البوصيري * الأعمش عنعن، وأرسله وكيع عنه في جزءه، ح: ٣٤، وللحديث شواهد عند مسلم، ح: ١٢١٨ وغيره.

Comments:

a. The Prophet ﷺ, declared the same matter at Arafât on the 9th Dhul-Hijjah and at Mina near the *Jamarât* on the 10th Dhul-Hijjah.

b. The word "this city" in the Prophet's statement means Makkah which is the most sacred city.

c. 'Your blood and your wealth are sacred' means killing any Muslim, injuring him, taking his money forcefully, or taking his property by deceiving him; *all of which are great major sins.*

3932. It was narrated that 'Abdullâh bin 'Amr said: "I saw the Messenger of Allâh ﷺ circumambulating the Ka'bah and saying: 'How good you are and how good is your fragrance; how great you are and how great is your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allâh than your sanctity, his blood and his wealth, and to think anything but good of him.'" (*Da'if*)

٣٩٣٢ - حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي ضَمْرَةَ، نَصْرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحِمْصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي قَيْسٍ النَّصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: «مَا أَطْيَبَكِ وَأَطْيَبَ رِيحَكِ. مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَحُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ حُرْمَةً مِنْكِ. مَالِهِ وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا».

تخريج: [إسناده ضعيف] وأشار البوصيري والمنذري إلى ضعفه * نصر بن محمد ضعيف (تقريب)، وفيه علة أخرى، وله شواهد ضعيفة.

Comments:

a. Causing harm to life or property of a believer is forbidden.

b. Having suspicion about any believer is not allowed.

c. Nobody should be accused of crime if there is no clear evidence against him.

3933. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor." (***Sahih***)

٣٩٣٣ - حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ وَ يُونُسُ بْنُ يَحْيَى. جَمِيعًا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَبْدِ اللهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ».

تخريج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم وخذله واحتقاره ودمه وعرضه وماله، ح:٢٥٦٤/٣٢ من حديث داود به.

Comments:

Humiliating, backbiting, slandering and defaming; all such acts are among major great sins.

3934. Fadâlah bin 'Ubaid narrated that the Prophet ﷺ said: "The believer is the one from whom their (people's) wealth and lives are safe, and the *Muhâjir* is the one who forsakes mistakes and sins." ***(Hasan)***

٣٩٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِئٍ، عَنْ عَمْرِو بْنِ مَالِكٍ الْجَنْبِيِّ أَنَّ فَضَالَةَ بْنَ عُبَيْدٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ»**.

تخريج: [إسناده حسن] أخرجه ابن مندة في الإيمان:١/٤٥٢، ح:٣١٥ من حديث ابن وهب به، وأحمد:٢/٢١، ٢٢ من حديث أبي هانيء حميد بن هانيء به، وصححه البوصيري، وابن حبان(موارد)، ح:٢٥، والحاكم:١/١٠، ١١ على شرطهما، وله شواهد عند ابن حبان، ح:٢٦ وغيره.

Comments:

a. The word *Imân* (faith) is derived from the root word "Amuna" (security). So, it is the characteristic of a believer that people should feel safe from him and should not fear him. A believer cannot be traitorous nor harm the lives or properties of people.

b. *"Hijrah"* means emigrating from one's land for the sake of Allâh. Therefore, whoever leaves his land for the sake of Allâh he should also keep away from disobedience of Allâh in order to get the great position of a *Muhâjir* near Allâh.

Chapter 3. The Prohibition Of Plunder

(المعجم ٣) - **بَابُ النَّهْيِ عَنِ النُّهْبَةِ** (التحفة ٣)

3935. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever plunders openly is not one of us." ***(Sahih)***

٣٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً، فَلَيْسَ مِنَّا»**.

تخريج: [صحيح] تقدم، ح:٢٥٩١.

3936. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer." (*Sahih*)

٣٩٣٦ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي، حِينَ يَزْنِي، وَهُوَ مُؤْمِنٌ. وَلَا يَشْرَبُ الْخَمْرَ، حِينَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ. وَلَا يَسْرِقُ السَّارِقُ، حِينَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ. وَلَا يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، المظالم، باب النهي بغير إذن صاحبه، ح:٢٤٧٥/ ٦٧٧٢، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية على إرادة نفي كماله، ح:٥٧/ ١٠١ من حديث الليث به.

Comments:

a. Committing major sins is contrary to true faith.
b. Committing major sins does not make the person an apostate. However, it shows that his faith has become very weak.
c. *Imân* means strong faith. If one strongly believes that Allâh will punish him if he commits what is forbidden, and that His punishment will be tremendously more severe than the punishment of this world, if one has such strong faith, then he cannot commit the sin. The sin is committed only when the lust of enjoyment and the benefits of this world overcome him so much that he forgets the Hereafter for awhile.

3937. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "Whoever plunders is not one of us." (*Sahih*)

٣٩٣٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا».

تخريج: [صحيح] أخرجه أبوداود، الجهاد، باب في الجلب على الخيل في السباق، ح:٢٥٨١ من حديث حميد به، وقال الترمذي، ح:١١٢٣ حسن صحيح، وصححه ابن حبان، وانظر، ح:٣٩٣٥، فإنه شاهد له.

3938. It was narrated that Tha'labah bin Hakam said: "We came across some of the enemy's sheep and plundered them, and set up our cooking pots. The Prophet ﷺ passed by the pots and ordered that they be overturned, then he said: 'Plunder is not permissible.'" ***(Hasan)***

٣٩٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ قَالَ: أَصَبْنَا غَنَمًا لِلْعَدُوِّ. فَانْتَهَبْنَاهَا. فَنَصَبْنَا قُدُورَنَا. فَمَرَّ النَّبِيُّ ﷺ بِالْقُدُورِ. فَأَمَرَ بِهَا فَأُكْفِئَتْ. ثُمَّ قَالَ: «**إِنَّ النُّهْبَةَ لَا تَحِلُّ**».

تخريج: [**إسناده حسن**] أخرجه الطبراني في الكبير: ٢/ ٨٤، ح: ١٣٧٨ من حديث ابن أبي شيبة به، ورواه شعبة عن سماك به (الطبراني: ٢/ ٨٣، المستدرك للحاكم: ٢/ ١٣٤)، وصححه البوصيري، وابن حبان، ح: ١٦٧٩، والحاكم، والذهبي، وابن حجر في الإصابة (ترجمة ثعلبة)، وللحديث شواهد كثيرة جدًا.

Comments:

a. Using anything from booty before its distribution is not allowed.

b. Giving monetary punishment is allowed.

Chapter 4. Verbally Abusing A Muslim Is *Fusuq* (Disobedience) And Fighting Him Is *Kufr* (Ungratefulness To Allâh)

(المعجم ٤) - بَابٌ: سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ (التحفة ٤)

3939. It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said: "Verbally abusing a Muslim is *Fusuq* disobedience and fighting him is *Kufr* (ungratefulness to Allâh)." ***(Sahih)***

٣٩٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [**صحيح**] تقدم، ح: ٦٩.

3940. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr* (ungratefulness to Allâh)." ***(Sahih)***

٣٩٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ: حَدَّثَنَا أَبُو هِلَالٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [**صحيح**] أخرجه العقيلي في الضعفاء: ٤/ ٥٠ عن ابن أبي شيبة به، وحسنه البوصيري، ورواه ابن عون عن ابن سيرين به (تاريخ بغداد للخطيب: ٣/ ٣٩٧، حلية الاولياء: ٨/ ٣٥٩ في رواية منخل بن حكيم القشري)، والحديث السابق شاهد له.

3941. It was narrated from Sa'd that the Messenger of Allâh ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr*." (***Sahih***)

٣٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

تخريج: [صحيح] أخرجه أحمد: ١/١٧٨ وغيره من حديث أبي إسحاق به، وصححه البوصيري، ورواه زكريا بن الزائدة، وإسرائيل عن أبي إسحاق به، ورواه معمر عن أبي إسحاق عن عمر بن سعد عن سعد به(نسائي: ٧/ ١٢١، ح: ٤١١٥)، وللحديث شواهد كثيرة انظر، ح: ٣٩٣٩.

Comments:

Kufr (disbelief) here means the major sin i.e., a practice that does not suit a Muslim but it suits a *Kâfir* only.

Chapter 5. Do Not Turn Back Into Disbelievers After I Am Gone, Striking One Another's Necks

(المعجم ٥) - بَابٌ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (التحفة ٥)

3942. It was narrated from Jarir bin 'Abdullâh that the Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: "Make the people pay attention." Then he said: "Do not turn back into disbelievers after I am gone, striking one another's necks." (***Sahih***)

٣٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، فِي حِجَّةِ الْوَدَاعِ: «**اسْتَنْصِتِ النَّاسَ**» فَقَالَ: «**لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

تخريج: أخرجه البخاري، العلم، باب الإنصات للعلماء، ح: ١٢١/ ٤٤٠٥، ٦٨٦٩، ٧٠٨٠ من حديث شعبة به، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: لاترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض، ح: ٦٥ عن ابن بشار به.

Comments:

a. Muslims should solve their problems with mutual understanding, not with the power of arms.

b. Muslims should adopt the practices that foster love amongst them such as greeting each other, standing closely to each other in congregational prayers, straightening their rows in prayers and the like. On the other hand, they should avoid the characteristics that may sue disagreement or lead to enmity, such as humiliating someone, being unjust, transgressing, abusing,

backbiting and the like practices.

c. Killing and attacking people are enormous crimes that suit non-believers.

3943. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Woe to you! Do not turn back into disbelievers after I am gone, striking one another's necks." (***Sahih***)

٣٩٤٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيْحَكُمْ - أَوْ وَيْلَكُمْ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤٠٣/ ٦٠٤٣، ٦١٦٦، ومسلم، الإيمان، الباب السابق، ح:٦٦/ ١٢٠ب من حديث عمر بن محمد به.

3944. It was narrated from Sunâbih Al-Ahmasi that the Messenger of Allâh ﷺ said: "I shall reach the Cistern (*Haud*) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone.'" (***Sahih***)

٣٩٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ الصُّنَابِحِ الْأَحْمَسِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَإِنِّي مُكَاثِرٌ بِكُمُ الْأُمَمَ. فَلَا تُقْتَلُنَّ بَعْدِي».

تخريج: [إسناده صحيح] أخرجه الحميدي، ح:٣٥١، وأحمد:٤/ ٣٤٩ وغيرهما من طرق عن إسماعيل بن أبي خالد به، وصرح بالسماع عند أحمد، وتابعه مجالد، وللحديث شواهد كثيرة، وحديث ابن ماجه صححه البوصيري.

Comments:

On the Day of Judgment, at the vast ground of the Gathering (where all people will be gathered for their account) the Prophet ﷺ will provide his nation with drinking water from his *Kauthar* Cistern. The water in this cistern will flow from a river of Paradise called *Kauthar*.

Chapter 6. The Muslims Are Under The Protection Of Allâh

(المعجم ٦) - بَابٌ: الْمُسْلِمُونَ فِي ذِمَّةِ اللهِ عَزَّ وَجَلَّ (التحفة ٦)

3945. It was narrated from Abu Bakr Siddiq that the Messenger of Allâh ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allâh, so do not betray Allâh by betraying those who are under His protection.

٣٩٤٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي

عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَابِسٍ الْيَمَانِيِّ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللهِ. فَلَا تُخْفِرُوا اللهَ فِي عَهْدِهِ. فَمَنْ قَتَلَهُ، طَلَبَهُ اللهُ حَتَّى يَكُبَّهُ فِي النَّارِ عَلَى وَجْهِهِ».

Whoever kills him, Allâh will seek him out until He throws him on his face into Hell." (***Sahih***)

تخريج: [**صحيح**] أعله البوصيري بالانقطاع، وله شواهد عند مسلم، ح:٦٥٧/ ٢٦١ وغيره.

Comments:

a. This refuge of Allâh is not granted for the one who neglects prayers.

b. The punishment of a murderer of a Muslim is Hell. But if the heirs of a murdered person excuse him, after receiving the blood money or merely pardoning him, then he will be forgiven.

c. Those who have committed major sins will enter Hell, and after receiving the punishment of their sins, they will be removed.

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللهِ، عَزَّ وَجَلَّ».

3946. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allâh, the Mighty and Sublime." (***Sahih***)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٥/ ١٠ عن روح به، مطولاً، وصححه البوصيري، وانظر، ح:٢١٨٣.

٣٩٤٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو الْمُهَزِّمِ، يَزِيدُ بْنُ سُفْيَانَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ أَكْرَمُ عَلَى اللهِ، عَزَّ وَجَلَّ، مِنْ بَعْضِ مَلَائِكَتِهِ».

3947. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The believer is more precious to Allâh, the Mighty and Sublime, than some of His angels." (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه الطبراني في الأوسط:٧/ ٣٣١، ٣٣٢، ح:٦٦٣٠ من حديث هشام به بلفظ، قال الله تعالى: عبدي المؤمن أحب إلي من بعض ملائكتي، وضعفه البوصيري من أجل أبي المهزم تقدم، ح:٣٠٨٦.

Chapter 7. Tribalism

(المعجم ٧) - بَابُ الْعَصَبِيَّةِ (التحفة ٧)

3948. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of Ignorance." (*Sahih*)

٣٩٤٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ [رِيَاحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو إِلَى عَصَبِيَّةٍ، أَوْ يَغْضَبُ لِعَصَبِيَّةٍ، فَقِتْلَتُهُ جَاهِلِيَّةٌ».

تخريج: أخرجه مسلم، الإمارة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن . . . الخ، ح:١٨٤٨/ ٥٣ من حديث أيوب به.

Comments:

'Whoever fights under a banner of folly' means supporting a group without making sure whether it is on truth or not. In this case, even if the group is on the truth, he did not intend to support the truth rather his intention was to support his clan, tribe, nation, party or organization. Therefore, it is not participating in war which is rewardable, nor the kind of dying which is considered martyrdom.

3949. 'Abbâd bin Kathir Ash-Shâmi narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet ﷺ: 'O Messenger of Allâh, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.'" (*Da'if*)

٣٩٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ الْيُحْمِدِيُّ عَنْ عَبَّادِ بْنِ كَثِيرٍ الشَّامِيِّ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: فَسِيلَةُ. قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ: «لَا. وَلٰكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ».

تخريج: [ضعيف] * عباد تقدم حاله، ح:١٤٦٢، ورواه أبوداود، الأدب، باب في العصبية، ح:٥١١٩ من حديث سلمة بن بشر الدمشقي عن بنت واثلة بن الأسقع عن أبيها به مختصرًا، وإسناده ضعيف، وله طريق آخر فيه صدقة بن يزيد وهو ضعيف.

Chapter 8. The Great Majority

(المعجم ٨) - بَابُ السَّوَادِ الْأَعْظَمِ (التحفة ٨)

3950. Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'My nation will not unite on

٣٩٥٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُعَانُ بْنُ

رِفَاعَةَ السَّلَامِيُّ: حَدَّثَنِي أَبُو خَلَفٍ الأَعْمَى قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ. فَإِذَا رَأَيْتُمُ اخْتِلَافًا، فَعَلَيْكُمْ بِالسَّوَادِ الأَعْظَمِ».

misguidance, so if you see them differing, follow the great majority.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح:٨٤ من حديث معان أو معاذ بن رفاعة به، وفسر السواد الأعظم: الحق وأهله * معان لين الحديث (تقريب)، وأبوخلف متروك، ورماه ابن معين بالكذب (أيضًا)، وله شاهد ضعيف عند أبي نعيم في أخبار أصبهان:٢/ ٢٠٨، والحديث ضعفه البوصيري.

Comments:

a. It is a great blessing of Allâh over Muslims, that a group of Muslims will always remain on the truth in all times, despite the prevalence of evil.

b. If the sentence "the great majority" is considered sound, then it does not indicate those who are great in numbers. Because greatness does not depend on the number of the people, but it depends on the characters and practices which are in accordance with the teachings of the Qur'ân and *Sunnah*.

Chapter 9. Tribulations That Will Appear

(المعجم ٩) - **بَابُ مَا يَكُونُ مِنَ الْفِتَنِ** (التحفة ٩)

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ رَجَاءٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، يَوْمًا، صَلَاةً، فَأَطَالَ فِيهَا. فَلَمَّا انْصَرَفَ قُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللهِ أَطَلْتَ، الْيَوْمَ، الصَّلَاةَ. قَالَ: «إِنِّي صَلَّيْتُ صَلَاةَ رَغْبَةٍ وَرَهْبَةٍ. سَأَلْتُ اللهَ، عَزَّ وَجَلَّ، لِأُمَّتِي ثَلَاثًا. فَأَعْطَانِي اثْنَتَيْنِ، وَرَدَّ عَلَيَّ وَاحِدَةً. سَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لَا يُهْلِكَهُمْ غَرَقًا، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا

3951. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ prayed one day, and made the prayer lengthy. When he finished we said (or they said): 'O Messenger of Allâh, you made the prayer lengthy today.' He said: 'I offered a prayer of hope and fear. I asked Allâh for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by drowning, and He granted me that. And I asked Him not to let

يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَرَدَّهَا عَلَيَّ».

them be destroyed by fighting among themselves, but He refused that.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ٢٤٠ من حديث الأعمش به، وصححه ابن خزيمة: ٢/ ٢٢٥، والبوصيري، وللحديث شواهد كثيرة عند مسلم، ح: ٢٨٨٩/ ١٩، ٢٨٩٠/ ٢٠ وغيره انظر الحديث الآتي.

Comments:

a. The acceptance of this supplication is evident in the fact that from the era of the Prophet ﷺ, till this time, there was no period free from an independent Muslim government in this world. Moreover, if sometimes non-Muslims gained power over some territories of Muslims, then Allâh made among them who embraced Islam and defended it.

b. The torment of drowning means any common calamity that destroys an entire Muslim nation such as flood, earthquake, storm, etc. These punishments, in this nation, do not take place as they did with the previous nations, so that all those who used to deny the truth would totally perish.

٣٩٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي قِلَابَةَ الْجَرْمِيِّ، عَبْدِ اللهِ بْنِ زَيْدٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللهِ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «زُوِيَتْ لِيَ الْأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الْأَصْفَرَ أَوِ الْأَحْمَرَ وَالْأَبْيَضَ يَعْنِي الذَّهَبَ وَالْفِضَّةَ وَقِيلَ لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ. وَإِنِّي سَأَلْتُ اللهَ عَزَّ وَجَلَّ ثَلَاثًا: أَنْ لَا يُسَلِّطَ عَلَىٰ أُمَّتِي جُوعًا فَيُهْلِكَهُمْ بِهِ عَامَّةً. وَأَنْ لَا يَلْبِسَهُمْ شِيَعًا وَيُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ. وَإِنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً، فَلَا مَرَدَّ لَهُ. وَإِنِّي لَنْ أُسَلِّطَ عَلَىٰ أُمَّتِكَ جُوعًا فَيُهْلِكَهُمْ فِيهِ. وَلَنْ أَجْمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا، حَتَّى يُفْنِيَ بَعْضُهُمْ بَعْضًا، وَيَقْتُلَ

3952. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white – meaning gold and silver. And it was said to me: 'Your dominion will extend as far as has been shown to you.' I asked Allâh for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: 'When I (Allâh) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies

against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty *Dajjâls* (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allâh comes to pass.''' (***Sahih***)

Abul-Hasan said: "When Abu 'Abdullâh finished this *Hadith* he said: 'O how terrible it is!'"

بَعْضُهُمْ بَعْضًا. وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ. وَسَتَعْبُدُ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ. وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ كَذَّابِينَ. قَرِيبًا مِنْ ثَلاثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ. وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ، عَزَّ وَجَلَّ».

قَالَ أَبُو الْحَسَنِ: لَمَّا فَرَغَ أَبُو عَبْدِ اللهِ مِنْ هٰذَا الْحَدِيثِ، قَالَ: مَا أَهْوَلَهُ

تخريج: أخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح:٢٨٨٩ من حديث قتادة به.

Comments:

a. Granting the treasures of gold and silver to the Prophet ﷺ, means that his nation will own and control them. As the great Roman and Iranian empires were ruined and their treasures came in the control of Muslims.

b. 'Not destroying the whole Muslim nation by famine' does not mean that such punishment even partially will not inflict this nation. However, due to the sins of nations many types of torments have been inflicted upon them, and they would occur in the future also.

c. Occurrence of fighting and killing among Muslim does not mean that it should be accepted, believing that it is an indispensable matter, rather we should spare no efforts to keep Muslims away from this situation.

d. To be safe from the evil of devious leaders, we should acquire the knowledge of the Qur'ân and *Sunnah*, to be aware of true teachings of Islam, in order to put them into practice.

e. Muslims joining idolaters means that they will turn away from Islam, and become apostates, or they will support non-Muslims against Muslims, or they may adopt their non-Islamic and atheistic customs as a part of culture

such as the celebrating Basant of the Hindus, Valentine's Day and April Fool of the Christians, etc.

f. A group of righteous people will be steadfast on the truth till the Day of Judgment; they will be adherents of the Qur'ân and *Sunnah* and clarify the deviation of innovators.

3953. It was narrated that Zainab bint Jahsh said: "The Messenger of Allâh ﷺ woke up red in the face and said: '*Lâ ilâha illallâh*, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.' And he gestured to indicate the size of the hole." Zainab said: "I said: 'O Messenger of Allâh! Will we be destroyed when there are righteous people among us?' He said: 'If sin and evil deeds increase.'" (***Sahih***)

٣٩٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّهَا قَالَتِ: اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، مِنْ نَوْمِهِ، وَهُوَ مُحْمَرٌّ وَجْهُهُ، وَهُوَ يَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ» وَعَقَدَ بِيَدِهِ عَشَرَةً.

قَالَتْ زَيْنَبُ، قُلْتُ: يَا رَسُولَ اللهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «إِذَا كَثُرَ الْخَبَثُ».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ ويل للعرب من شر قد اقترب، ح: ٧٠٥٩ من حديث سفيان به، ومسلم، الفتن، باب اقتراب الفتن، وفتح ردم يأجوج ومأجوج، ح: ٢٨٨٠ عن ابن أبي شيبة به.

Comments:

a. Gog and Magog are great mischievous nations. Dhul-Qarnain built a huge and great wall to protect other people from their mischief, as mentioned in the Qur'ân: *Surat Al-Kahf* '8:93-99.

b. When the wall is demolished, they will come out and attack other nations, and it will be a great trial.

c. When good people decrease to a great extent, and bad and dishonest people prevail, then Allâh's punishment comes down in many forms, such as earthquakes, floods, storms, wars, etc.

d. Once a hole occurs, it is feared that it will turn into a larger one, until the wall will collapse, and Gog and Magog will be free to spread mischief in this world, killing and plundering all people.

3954. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the

٣٩٥٤ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ ابْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا. إِلَّا مَنْ أَحْيَاهُ اللهُ بِالْعِلْمِ».

one to whom Allâh grants knowledge." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الدارمي: ١/٩٧، ح: ٣٤٥ من حديث الوليد به، وضعفه البوصيري من أجل علي بن يزيد تقدم، ح: ٢٢٨، وفيه علة أخرى، وأصل الحديث صحيح دون جملة إلا من أحياه الله بالعلم.

Comments:

a. Informing about future incidents is a miracle of the Prophet ﷺ, and a proof of his prophethood.

b. The purpose of warning against future afflictions is to inform Muslims to take care of their faith.

c. Some sins are considered light by human beings, while they are so dangerous that it takes them out of the fold of Islam. So, no sin should be taken lightly.

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ أَبِي، عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. قَالَ: كَيْفَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هٰذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. فَقَالَ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: لَا. بَلْ يُكْسَرُ. قَالَ: ذٰاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ.

قُلْنَا لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ. إِنِّي

3955. It was narrated that Hudhaifah said: "We were sitting with 'Umar and he said: 'Which of you has remembered a *Hadith* from the Messenger of Allâh ﷺ concerning *Fitnah*?'" Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The *Fitnah* of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil." 'Umar said: 'This is not what I meant, rather I meant that which moves like the waves of the sea.'" Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: No, it will be broken." 'Umar said:

"Then it will never be closed.'"

We asked Hudhaifah: "Did 'Umar know what that door meant?" He said: "Yes, just as he knows that there will be night before morning, because I narrated to him a *Hadith* in which there are no errors."

We were afraid to ask him who the door was, so we said to Masruq: "Ask him." He said: "Umar." (***Sahih***)

حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَهُ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب الصلاة كفارة، ح:٥٢٥/ ١٤٣٥ من حديث الأعمش به، ومسلم، الفتن، باب في الفتنة التي تموج كموج البحر، ح:١٤٤ بعد، ح:٢٨٩٢ عن محمد بن عبدالله بن نمير به.

Comments:

a. Breaking doors indicates the martyrdom of 'Umar ﷺ. A Magus named Abu Lulu Fayroz murdered him. By this action the conspirators were able to remove a great obstacle from their way to carry out their evil plots.

b. These afflictions occurred just as the Prophet ﷺ, had predicated. It proves his truthfulness and that the Prophet ﷺ, talks only in the light of the revelation. It cannot be used as an evidence that the Prophet ﷺ, ever had the knowledge of the unseen.

3956. It was narrated that 'Abdur-Rahmân bin 'Abd Rabbil-Ka'bah said: "I came to 'Abdullâh bin 'Amr bin 'Âs when he was sitting in the shade of the Ka'bah, and the people were gathered around him, and I heard him say: 'While we were with the Messenger of Allâh on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: "*As-Salâtu Jâmi'ah* (prayer is about to begin)." So we gathered, and the Messenger of Allâh ﷺ stood up and addressed

٣٩٥٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَ وَكِيعٌ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ. إِذْ نَزَلَ مَنْزِلًا. فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ. وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَىٰ مُنَادِيهِ. الصَّلَاةُ جَامِعَةٌ. فَاجْتَمَعْنَا. فَقَامَ رَسُولُ اللهِ ﷺ فَخَطَبَنَا، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا

us. He said: "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours, soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: 'This will be the end of me,' then relief will come. Then (more) tribulations will come and the believer will say: 'This will be the end of me,' then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one.'"

He the narrator said: "I raised my head among the people and said: 'I adjure you by Allâh, did you hear that from the Messenger of Allâh ﷺ?' He (Abdullâh bin 'Amr bin Al-'Âs) pointed with his hand to his ears and said: I heard it directly from him and memorized it.'" (***Sahih***)

عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ. وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ، جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا. وَإِنَّ آخِرَهُمْ يُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ تُنْكِرُونَهَا. ثُمَّ يَجِيءُ فِتَنٌ تُرَقِّقُ بَعْضُهَا بَعْضًا. فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. ثُمَّ تَجِيءُ فِتْنَةٌ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. فَمَنْ سَرَّهُ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يَأْتُوا إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَمِينِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ مَا اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ».

قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَنْشُدُكَ اللهَ أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى أُذُنَيْهِ، فَقَالَ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

تخريج: أخرجه مسلم، الإمارة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، ح:١٨٤٤ عن أبي كريب به.

Comments:

a. The core of the efforts of the Prophets was based on sincerity and well-wishing for people. So, the religious scholars also should adopt it as a starting point for their efforts.
b. Companions of the Prophet ﷺ and their true followers were on the truth, and those who opposed them were mistaken.
c. A believer realizes the afflictions, so he does not accept them, despite facing many problems.
d. During the period of afflictions, one should take all precautions to protect his faith.
e. Trying to take over the position of the ruler while a caliph is already leading an Islamic government, results in anarchy and disagreement among Muslims.
f. The influential people and authorities from the Muslim community will appoint another ruler after passing away of a caliph. Therefore, no one should attempt to takeover the position of a ruler.
g. If a ruler makes mistakes, he should be advised, as Imâm Mâlik and Ahmad bin Hanbal ﷺ, criticized the mistakes of their rulers bitterly, but they never demanded the government.

Chapter 10. Standing Firm During Times Of Tribulation

(المعجم ١٠) - بَابُ التَّثَبُّتِ فِي الْفِتْنَةِ (التحفة ١٠)

3957. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,"[1] – and he interlaced his fingers. They said: "What should we do, O Messenger of Allâh, when that

٣٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُمَارَةَ بْنِ حَزْمٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَيْفَ بِكُمْ وَبِزَمَانٍ يُوشِكُ أَنْ يَأْتِيَ، يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً، وَتَبْقَى حُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ، فَاخْتَلَفُوا، وَكَانُوا هٰكَذَا؟» وَشَبَّكَ بَيْنَ أَصَابِعِهِ قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللهِ إِذَا كَانَ ذٰلِكَ؟

[1] Previously together like this: i.e., to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters that they will not be able to tell the difference between honesty and betrayal, good and evil.

comes to pass?" He said: "Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk." *(Hasan)*

قَالَ: «تَأْخُذُونَ بِمَا تَعْرِفُونَ. وَتَدَعُونَ مَا تُنْكِرُونَ، وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ، وَتَذَرُونَ أَمْرَ عَوَامِّكُمْ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٤٢ من حديث عبدالعزيز به، صححه الحاكم: ٢/ ١٥٩، ٤/ ٤٣٥، والذهبي، وللحديث طرق أخرى، راجع النهاية في الفتن والملاحم، ح: ١٤٣ بتحقيقي.

Comments:

a. Righteous people were in abundance in the period of the Companions of the Prophet ﷺ. This situation started to change gradually in the later periods. Therefore, the period of the Companions and their followers is the best period after the period of the Prophet ﷺ.
b. Righteous people will exist in all periods, but sometimes they will be in majority and some other times they will be in the minority.
c. Not fulfilling a promise leads to disagreements and disputes.

3958. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "What will you do, O Abu Dharr, when death overwhelms the people to such an extent that a grave will be equal in value to a slave?" I said: "Whatever Allâh and His Messenger choose for me, or Allâh and His Messenger know best." He said: "Be patient." He said: 'What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?" He said: "I said: 'Allâh and His Messenger know best, or whatever Allâh and His Messenger choose for me." He said: "You must refrain from

٣٩٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كَيْفَ أَنْتَ، يَا أَبَا ذَرٍّ وَمَوْتًا يُصِيبُ النَّاسَ حَتَّى يُقَوَّمَ الْبَيْتُ بِالْوَصِيفِ؟**» يَعْنِي الْقَبْرَ قُلْتُ: مَا خَارَ اللهُ لِي وَرَسُولُهُ أَوْ قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**تَصَبَّرْ**» قَالَ: «**كَيْفَ أَنْتَ وَجُوعًا يُصِيبُ النَّاسَ حَتَّى تَأْتِيَ مَسْجِدَكَ فَلَا تَسْتَطِيعَ أَنْ تَرْجِعَ إِلَى فِرَاشِكَ. وَلَا تَسْتَطِيعَ أَنْ تَقُومَ مِنْ فِرَاشِكَ إِلَى مَسْجِدِكَ؟**» قَالَ، قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ أَوْ مَا خَارَ اللهُ لِي وَرَسُولُهُ قَالَ: «**عَلَيْكَ بِالْعِفَّةِ**» ثُمَّ قَالَ: «**كَيْفَ أَنْتَ وَقَتْلًا يُصِيبُ النَّاسَ حَتَّى تُغْرَقَ حِجَارَةُ الزَّيْتِ بِالدَّمِ؟**» قُلْتُ: مَا خَارَ اللهُ لِي

وَرَسُولُهُ. قَالَ: «الْحَقْ بِمَنْ أَنْتَ مِنْهُ» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ أَفَلَا آخُذُ بِسَيْفِي فَأَضْرِبُ بِهِ مَنْ فَعَلَ ذٰلِكَ؟ قَالَ: «شَارَكْتَ الْقَوْمَ إِذًا. وَلٰكِنِ ادْخُلْ بَيْتَكَ» قُلْتُ: يَا رَسُولَ اللهِ فَإِنْ دُخِلَ بَيْتِي؟ قَالَ: «إِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ، فَأَلْقِ طَرَفَ رِدَائِكَ عَلَى وَجْهِكَ. فَيَبُوءَ بِإِثْمِهِ وَإِثْمِكَ، فَيَكُونَ مِنْ أَصْحَابِ النَّارِ».

forbidden things." He said: "What will you do when killing befalls the people so that Hijâratuz-Zait[1] is covered with blood?" I said: "Whatever Allâh and His Messenger choose for me." He said: "Stay with those whom you belong to." He said: "I said: 'O Messenger of Allâh, should I not take my sword and strike those who do that?'" He said: "Then you will be just like the people. Rather enter your house." I said: "O Messenger of Allâh, what if they enter my house?" He said: "If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over you face, and let him carry his own sin and your sin, and he will be one of the people of Hellfire." (***Sahih***)

تخريج: [صحيح] أخرجه أبوداود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح:٤٢٦١ من حديث حماد بن زيد به، وله طريق آخر عند ابن حبان (الإحسان)، ح:٥٩٣٣، والحاكم(٢/ ١٥٦، ٤/ ٤٢٣، ٤٢٤).

Comments:

a. Being patient is the best attitude during difficult times.
b. During drought and famine, avoiding robbery and stealing is a very courageous act.
c. At the time of affliction, when people kill each other depending on false excuses, and without distinguishing between truth and falsehood; at such times it is better to avoid all groups.
d. In those situations when Muslims fight each other, it is better to leave all of them. In such circumstances if bad people kill even such a peaceful person then he becomes a martyr.

٣٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

3959. Abu Musa narrated that the Messenger of Allâh ﷺ said:

[1] A place at Harrah, in Al-Madinah.

"Before the Hour comes there will be *Harj*." I said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." Some of the Muslims said: "O Messenger of Allâh, now we kill such and such a number of the idolators in one year." The Messenger of Allâh ﷺ said: "That will not be like killing the idolators, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allâh, will we be in our right minds that day?" The Messenger of Allâh ﷺ said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason." ***(Sahih)***

Then Ash'ari said: "By Allâh, I think that you and I will see that, and by Allâh, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ: حَدَّثَنَا أَسِيدُ بْنُ الْمُتَشَمِّسِ، قَالَ: حَدَّثَنَا أَبُو مُوسٰى: حَدَّثَنَا رَسُولُ اللهِ ﷺ: **«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجًا»** قَالَ، قُلْتُ: يَا رَسُولَ اللهِ مَا الْهَرْجُ؟ قَالَ: **«الْقَتْلُ»** فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللهِ إِنَّا نَقْتُلُ الآنَ فِي الْعَامِ الْوَاحِدِ، مِنَ الْمُشْرِكِينَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللهِ ﷺ: **«لَيْسَ بِقَتْلِ الْمُشْرِكِينَ. وَلٰكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضًا، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ»** فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللهِ وَمَعَنَا عُقُولُنَا، ذٰلِكَ الْيَوْمَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: **«لَا. تُنْزَعُ عُقُولُ أَكْثَرِ ذٰلِكَ الزَّمَانِ. وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لَا عُقُولَ لَهُمْ»**.

ثُمَّ قَالَ الأَشْعَرِيُّ: وَايْمُ اللهِ إِنِّي لأَظُنُّهَا مُدْرِكَتِي وَإِيَّاكُمْ. وَايْمُ اللهِ مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ، إِنْ أَدْرَكَتْنَا فِيمَا عَهِدَ إِلَيْنَا نَبِيُّنَا ﷺ، إِلَّا أَنْ نَخْرُجَ كَمَا دَخَلْنَا فِيهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٤٠٦ من حديث الحسن به، وللحديث شواهد.

Comments:

a. One of the portents of the Last Hour is that Muslims will kill each other over trivial matters. It is a very bad practice that was not common among Muslims in the recent past though many other afflictions were common.

b. The Companions of the Prophet ﷺ were sincere and the disagreement that occurred among them was due to misunderstanding. So, they were able to correct themselves without being influenced by the propaganda of deviant people.

3960. 'Udaisah bint Uhbân said: "When 'Ali bin Abu Tâlib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So

٣٩٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُبَيْدٍ، مُؤَذِّنُ مَسْجِدِ جُرْدَانَ قَالَ: حَدَّثَتْنِي عُدَيْسَةُ بِنْتُ أُهْبَانَ قَالَتْ: لَمَّا جَاءَ عَلِيُّ بْنُ أَبِي

he called a slave woman of his and said: 'O slave woman, bring me my sword.' So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood. He said: 'My close friend and your cousin ﷺ advised me, if tribulation (*Fitnah*) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.' He said: 'I have no need of you or of your sword.'" (***Hasan***)

طَالِبٍ هٰهُنَا، الْبَصْرَةَ، دَخَلَ عَلَى أَبِي. فَقَالَ: يَا أَبَا مُسْلِمٍ أَلَا تُعِينُنِي عَلَى هٰؤُلَاءِ الْقَوْمِ؟ قَالَ: بَلَىٰ. قَالَ: فَدَعَا جَارِيَةً لَهُ. فَقَالَ: يَا جَارِيَةُ أَخْرِجِي سَيْفِي. قَالَ: فَأَخْرَجَتْهُ. فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ، فَإِذَا هُوَ خَشَبٌ. فَقَالَ: إِنَّ خَلِيلِي وَابْنَ عَمِّكَ ﷺ عَهِدَ إِلَيَّ، إِذَا كَانَتِ الْفِتْنَةُ بَيْنَ الْمُسْلِمِينَ، فَأَتَّخِذُ سَيْفًا مِنْ خَشَبٍ. فَإِنْ شِئْتَ خَرَجْتُ مَعَكَ. قَالَ: لَا حَاجَةَ لِي فِيكَ، وَلَا فِي سَيْفِكَ.

تخريج: [**حسن**] أخرجه الترمذي، الفتن، باب ما جاء في اتخاذ السيف من خشب[في الفتنة]، ح:٢٢٠٣ من حديث عبدالله بن عبيد به، وقال: حسن غريب الخ.

Comments:

a. A wooden sword cannot be used in a war. Making a wooden sword means abstaining from war and fighting.

b. Whenever a dispute takes place amongst Muslims, instead of supporting a group, trying to make peace between them is most important.

3961. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and

٣٩٦١ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلِ ابْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا. وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا. الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. فَكَسِّرُوا قِسِيَّكُمْ، وَقَطِّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا بِسُيُوفِكُمُ الْحِجَارَةَ. فَإِنْ دُخِلَ عَلَى أَحَدِكُمْ.**

فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ».

strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Âdam. (i.e. the one killed, not the killer)." ***(Hasan)***

تخريج: [حسن] أخرجه أبوداود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح:٤٢٥٩ من حديث عبدالوارث به، وقال الترمذي، ح:٢٢٠٤: حسن غريب صحيح.

Comments:

a. At the time of affliction, one should take care of his faith.
b. Abstaining from participating in afflictions as much as possible is better, and avoiding them totally is the best act.
d. Having enmity with a person or trying to harm him, based on the reason that he belongs to a certain sect, organisation, group or party is unacceptable in Islam. This enmity is like the one that used to be practiced during (the pre-Islamic period of) Ignorance. Therefore, one should avoid it as much as possible.

٣٩٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ. شَكَّ أَبُو بَكْرٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ ابْنِ مَسْلَمَةَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلَافٌ. فَإِذَا كَانَ ذٰلِكَ، فَأْتِ بِسَيْفِكَ أُحُدًا، فَاضْرِبْهُ حَتَّى يَنْقَطِعَ. ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيَكَ يَدٌ خَاطِئَةٌ، أَوْ مَنِيَّةٌ قَاضِيَةٌ».

فَقَدْ وَقَعَتْ. وَفَعَلْتُ مَا قَالَ رَسُولُ اللهِ ﷺ.

3962. It was narrated that Abu Burdah said: "I entered upon Muhammad bin Maslamah and he said that the Messenger of Allâh ﷺ said: 'There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.'"

"And that came to pass, and I did as the Messenger of Allâh ﷺ said." ***(Hasan)***

تخريج: [حسن] أخرجه أحمد:٣/ ٤٩٣ من طرق عن حماد عن علي بن زيد تقدم، ح:١١٦ به، ولم يشك، وللحديث شواهد عند أحمد:٤/ ٢٢٥، ٢٢٦، وأبي داود، ح:٤٢٥٧، ومسلم، ح:٢٨٨٧/ ١٣ وغيرهم.

Comments:

a. Fire power of Muslims should be used against disbelievers; whenever it needs to be used against Muslims it is better that it be destroyed.
b. The hand of the evildoer here means being murdered by an evil person, and attaining the rank of martyr, or escaping from such riots bv a normal death.

Chapter 11. When Two Muslims Confront One Another With Their Swords

(المعجم ١١) - بَابٌ: إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفِهِمَا (التحفة ١١)

3963. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell." (*Sahih*)

٣٩٦٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا مِنْ مُسْلِمَيْنِ الْتَقَيَا بِأَسْيَافِهِمَا، إِلَّا كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

تخريج: [صحيح] وضعفه البوصيري من أجل مبارك بن سحيم، وله شواهد منها الحديث الآتي والذي بعده.

3964. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allâh, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion."' (*Sahih*)

٣٩٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ - وَ سَعِيدِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالُوا: يَا رَسُولَ اللهِ هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

تخريج: [صحيح] أخرجه النسائي:٧/ ١٢٤، تحريم الدم، ـ تحريم القتل، ح:٤١٢٣، ٤١٢٤ من حديث يزيد به، ولم يذكر ابن أبي عروبة، ورواه يونس عن الحسن به، النسائي:٧/ ١٢٦، ح:٤١٢٩، وللحديث شواهد منها الحديث الآتي، وحديث ابن ماجه صححه البوصيري.

Comments:

a. If one had spent all his efforts to commit a crime, but was not able to do it for some reason, such a person is also considered guilty by Allâh.
b. Whoever decides to commit a sin but gives it up before committing it, his sin is forgiven, and due to repentance he deserves good reward.

3965. It was narrated from Abu Bakrah that the Prophet ﷺ said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell,

٣٩٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ

and if one of them kills the other, they will both enter it." (*Sahih*)

النَّبِيِّ ﷺ، قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلَاحَ، فَهُمَا عَلَى جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيعًا».

تخريج: أخرجه البخاري، الفتن، باب إذا التقى المسلمان بسيفيهما، ح:٧٠٨٣ تعليقًا من حديث محمد بن جعفر غندر به، ومسلم، الفتن، باب إذا تواجه المسلمان بسيفيهما، ح:٢٨٨٨/ ١٦ عن ابن بشار به.

Comments:

a. Being at the edge of Hell means that due to the mentioned sin, both of them might enter Hell, but still they have the chance of escaping from the Hell if they abstain from fighting.
b. Killing a believer is a great major sin due to which he enters Hell. However, by sincere repentance, or by retaliation, this sin could be forgiven.

3966. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "Among the worst people in status before Allâh on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world." (*Da'if*)

٣٩٦٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الْحَكَمِ السَّدُوسِيِّ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ، يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَاهُ».

تخريج: [**إسناده ضعيف**] وحسنه البوصيري * عبدالحكم بن ذكوان السدوسي روى عنه ثلاثة ولم يوثقه غير ابن حبان والبوصيري يتبعه، ورواه عنه أبوداود الطيالسي (مسند، ح:٢٣٩٨)، قلت: ورواه جماعة عن مروان الفزاري به، منهم يوسف بن عدي، فالعلة من السدوسي فقط، والله أعلم.

Comments:

The *Hadith* proves that a person commits a sin to benefit his brother, friend, relative, wife or children such as telling lies, cheating, earning unlawful money etc. In this case, the sin lies on the earner and he will be punished in the Hereafter, while the others enjoy and benefit from its money. The same case is true in the matter of false oaths and causing harm to others.

Chapter 12. Restraining One's Tongue During Times Of Tribulation

(المعجم ١٢) - بَابُ كَفِّ اللِّسَانِ فِي الْفِتْنَةِ (التحفة ١٢)

3967. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword." (*Da'if*)

٣٩٦٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادٍ سَيْمِينْ كُوشْ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ. قَتْلَاهَا فِي النَّارِ. اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الفتن والملاحم، باب في كف اللسان، ح:٤٢٦٥ من حديث ليث بن أبي سليم، ح:٢٠٨ به، وقال الترمذي، ح:٢١٧٨: غريب * زياد سيمين كوش مجهول الحال، وفيه علة أخرى أشرت إليها آنفًا.

3968. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Beware of tribulations, for at that time the tongue will be like the blow of a sword." (*Da'if*)

٣٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِيَّاكُمْ وَالْفِتَنَ. فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَقْعِ السَّيْفِ».

تخريج: [ضعيف] وضعفه البوصيري لعلتين، إحداهما ضعف محمد البيلماني تقدم، ح:٢٥٠٠، وله لون آخر عند أبي داود، ح:٤٢٦٤، وإسناده ضعيف، وله طريق آخر ضعيف.

3969. It was narrated that 'Alqamah bin Waqqâs said that a man passed by him, who held a prominent position, and 'Alqamah said to him: "You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allâh wills you should speak. But I heard Bilâl bin Hârith Al-Muzani, the Companion of the Messenger of Allâh ﷺ, say that the Messenger of Allâh ﷺ said: 'One of you may speak a word that pleases Allâh,

٣٩٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: مَرَّ بِهِ رَجُلٌ لَهُ شَرَفٌ. فَقَالَ لَهُ عَلْقَمَةُ: إِنَّ لَكَ رَحِمًا. وَإِنَّ لَكَ حَقًّا. وَإِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هٰؤُلَاءِ الْأُمَرَاءِ. وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَاءَ اللهُ أَنْ تَتَكَلَّمَ بِهِ. وَإِنِّي سَمِعْتُ بِلَالَ ابْنَ الْحَارِثِ الْمُزَنِيَّ، صَاحِبَ رَسُولِ اللهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللهُ عَزَّ وَجَلَّ عَلَيْهِ بِهَا سُخْطَهُ إِلَى يَوْمِ يَلْقَاهُ».

قَالَ عَلْقَمَةُ: فَانْظُرْ، وَيْحَكَ مَاذَا تَقُولُ، وَمَاذَا تَكَلَّمُ بِهِ. فَرُبَّ كَلَامٍ، قَدْ مَنَعَنِي أَنْ أَتَكَلَّمَ بِهِ، مَا سَمِعْتُ مِنْ بِلَالِ بْنِ الْحَارِثِ.

and not know how far it reaches, but Allâh will record for him his pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allâh, and not know how far it reaches, but Allâh will record against him his anger, until the Day he meets Him due to that word."

'Alqamah said: "So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilâl bin Hârith." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب في قلة الكلام، ح:٢٣١٩ من حديث محمد بن عمرو به، وقال: حسن صحيح، وصححه الحاكم.

Comments:

a. Having relations with rulers may lead to supporting them in their mistakes. So, the righteous predecessors used to avoid mixing with the rulers. However, visiting them in order to help a needy or oppressed person is allowed.
b. Rulers always get influenced by their advisers. Therefore, the one who appreciates them on doing evil commits a great sin and participates in their wrong actions.
c. Politicians, scholars and governors have very great and serious responsibilities upon them. So, they must take care of them.

٣٩٧٠ - حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللهِ. لَا يَرَى بِهَا بَأْسًا. فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفًا».

3970. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man may speak a word that angers Allâh and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns." (*Sahih*)

تخريج: [صحيح] * ابن إسحاق تابعه يزيد بن الهاد(أحمد: ٢/ ٣٧٨)، وباقي السند صحيح، وللحديث طرق كثيرة عند الترمذي، ح: ٢٣١٤ وغيره.

3971. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever believes in Allâh and the Last Day, let him say something good, or else remain silent." (*Sahih*)

٣٩٧١ – حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ».

تخريج: أخرجه البخاري، الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، ح:٦٠١٨، من حديث أبي الأحوص به، ومسلم، الإيمان، باب الحث على إكرام الجار والضيف ... الخ، ح:٤٧/ ٧٥ عن أبي بكر بن أبي شيبة به.

Comments:

a. Abstaining from wasting time in gossip and keeping quiet is a good habit.

b. Being busy in remembrance of Allâh and recitation of the Qur'ân is better than being busy in meaningless talks. It protects one from sins and provides him time to do good deeds.

3972. Sufyân bin 'Abdullâh Thaqafi said: "I said: 'O Messenger of Allâh, tell me of something that I can adhere to.' He said: 'Say: "Allâh is my Lord," then stand straight (adhere steadfastly to Islam).' He said: 'O Messenger of Allâh, what is the thing that you fear most for me?' The Messenger of Allâh ﷺ took hold of his own tongue, then he said: 'This.'" (*Sahih*)

٣٩٧٢ – حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ مَاعِزٍ الْعَامِرِيِّ أَنَّ سُفْيَانَ بْنَ عَبْدِ اللهِ الثَّقَفِيَّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ: قَالَ: «قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ» قُلْتُ: يَا رَسُولَ اللهِ مَا أَكْثَرُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ رَسُولُ اللهِ ﷺ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هٰذَا».

تخريج: أخرجه مسلم، الإيمان، باب جامع أوصاف الإسلام، ح:٣٨/ ٦٢ من طريق آخر عن عروة بن الزبير عن سفيان بن عبدالله به.

Comments:

a. Being steadfast on faith is most compulsory, since escaping from Hell is possible only if one dies in the state of faith.

b. The effects of the sins that originate from the tongue are very severe and lead to many other sins (for example, fighting, killing, etc.) Therefore, one should be very attentive in the matter of his tongue.

3973. It was narrated that Mu'âdh bin Jabal said: "I was

٣٩٧٣ – حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمٍ

with the Messenger of Allâh ﷺ on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allâh, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allâh makes it easy. Worship Allâh and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadân, and perform *Hajj* to the House.' Then he said: 'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [1] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) *Jihâd*.' Then he said: 'Shall I not tell you of the basis of all of that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allâh, will we be brought to account for what we say?' He said: 'May your mother not found you, O Mu'âdh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?''' (***Hasan***)

ابْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ، وَنَحْنُ نَسِيرُ. فَقُلْتُ: يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: «**لَقَدْ سَأَلْتَ عَظِيمًا. وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ**». ثُمَّ قَالَ: «**أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِيءُ الْخَطِيئَةَ، كَمَا يُطْفِيءُ النَّارَ الْمَاءُ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ**». ثُمَّ قَرَأَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ حَتَّى بَلَغَ: ﴿جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: ١٦، ١٧]. ثُمَّ قَالَ: «**أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ الْجِهَادُ**». ثُمَّ قَالَ: «**أَلَا أُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهِ؟**» قُلْتُ: بَلَىٰ. فَأَخَذَ بِلِسَانِهِ فَقَالَ: «**تَكُفُّ عَلَيْكَ هٰذَا**» قُلْتُ: يَا نَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «**ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ! هَلْ يَكُبُّ النَّاسَ، عَلَى وُجُوهِهِمْ فِي النَّارِ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟**».

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[1] *As-Sajdah* 32:16, 17.

تخريج: [**حسن**] أخرجه الترمذي، الإيمان، باب ماجاء في حرمة الصلٰوة، ح:٢٦١٦ عن محمد بن أبي عمر به، وقال: حسن صحيح، وللحديث شواهد.

Comments:

a. Fasting, giving charity, and *Tahajjud* (late night prayer) are the doors of good deeds. Each one of them is a source for many other good deeds. So, any voluntary deed such as fasting, charity, and *Tahajjud*—whichever is easy—should be performed as much as possible.

b. Supererogatory fasting is among the best means to avoid sins.

c. Charity expiates sins and the expiation of sins results in Paradise.

d. *Tahajjud* prayer could be performed in any part of the night. However, performing it after having passed midnight; particularly during the last third part of the night, is preferable.

e. Protection of the tongue is a very important act that is related to many important good deeds. The benefits of fasting could be achieved only if the fasting person abstains from telling lies, evil deeds, and using bad language against others. The reward of charity is granted only when one does not invalidate it by reminders of it, and avoids demonstrating his good deeds out of pride and showing off. *Tahajjud* prayer consists of remembrance of Allâh and recitation of the Qur'ân which is also a good deed related to one's tongue.

f. The basis of Islam is confirming the statement of monotheism (i.e., affirming that none has the right to be worshipped but Allâh, and that Muhammad is His Messenger). By this confession one enters in Islam; without monotheism, the position of religion is like that of a person whose head has been cut off.

3974. It was narrated from Umm Habibah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "The words of the son of Âdam count against him, not for him, except enjoining what is good and forbidding what is evil, and remembering Allâh." (***Da'if***)

٣٩٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَتْنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَلَامُ ابْنِ آدَمَ عَلَيْهِ، لَا لَهُ. إِلَّا الْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَذِكْرَ اللهِ عَزَّ وَجَلَّ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الزهد، باب منه حديث كل كلام ابن آدم عليه لا له، ح:٢٤١٢ عن ابن بشار به، وقال: حسن غريب * أم صالح بنت صالح لا يعرف حالها (تقريب).

3975. It was narrated that Abu

٣٩٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Sha'tha' said: "It was said to Ibn 'Umar: 'We enter upon our rulers and say one thing, and when we leave them we say something else.' He said: 'At the time of the Messenger of Allâh ﷺ, we used to regard that as hypocrisy.'" (*Sahih*)

خَالِي يَعْلَىٰ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى أُمَرَائِنَا فَنَقُولُ الْقَوْلَ. فَإِذَا خَرَجْنَا، قُلْنَا غَيْرَهُ. قَالَ: كُنَّا نَعُدُّ ذٰلِكَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، النِّفَاقَ.

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٠٥ عن يعلى به، وتابعه أبوخالد سليمان بن حيان الأحمر(الكبرى، للنسائي: ٥/ ٢٣١، ح: ٨٧٥٩، وله شواهد عند البخاري، ح: ٧١٧٨، وأحمد: ٢/ ٦٩ وغيرهما، والحديث صححه البوصيري.

Comments:

Informing the rulers of the correct situation and giving them good advice is compulsory. Misleading them to get their pleasure or commending their bad deeds knowing that they are bad, is a tremendous mistake that results in harming the ruler and the Muslim nation as well.

3976. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Part of a person's goodness in Islam is his leaving alone that which does not concern him." (*Da'if*)

٣٩٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب [حديث: من حسن إسلام المرء تركه ما لا يعنيه]، ح: ٢٣١٧ من حديث الأوزاعي به، وقال: غريب، وأخرجه البغوي (شرح السنة: ١٤/ ٣٢٠، ح: ٤١٣٢) بإسناد صحيح عن الأوزاعي حدثني: قرة بن عبدالرحمٰن بن حيويل: حدثني الزهري حدثني أبوسلمة بن عبدالرحمٰن: حدثني أبوهريرة به الخ، وحسنه النووي في الأربعين، وله شواهد * قرة ضعفه الجمهور.

Comments:

a. Interfering in irrelevant matters leads to bad consequences.
b. Prohibiting evil is not considered an irrelevant interference.

Chapter 13. Isolating Oneself

(المعجم ١٣) - بَابُ الْعُزْلَةِ (التحفة ١٣)

3977. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best lifestyle is that of a man

٣٩٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي عَنْ

بَعَجَةَ بْنِ عَبْدِ اللهِ بْنِ بَدْرٍ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ. وَيَطِيرُ عَلَى مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ إِلَيْهَا. يَبْتَغِي الْمَوْتَ أَوِ الْقَتْلَ، مَظَانَّهُ. وَرَجُلٌ فِي غُنَيْمَةٍ، فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَافِ، أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ. يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

who holds onto the reins of his horse for the sake of Allâh, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good."[1] (*Sahih*)

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والرباط، ح:١٨٨٩ من حديث عبدالعزيز به.

٣٩٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا الزُّبَيْدِيُّ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «رَجُلٌ مُجَاهِدٌ فِي سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ امْرُؤٌ فِي شَعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللهَ عَزَّ وَجَلَّ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

3978. It was narrated from Abu Sa'eed Al-Khudri that a man came to the Prophet ﷺ and said: "Which of the people is best?" He said: "A man who strives in *Jihâd* in the cause of Allâh with himself and his wealth." He said: "Then who?" He said: "A man in a mountain pass who worships Allâh and leaves the people from his evil." (*Sahih*)

تخريج: أخرجه البخاري، الرقاق، باب: العزلة راحة من خلاط السوء، ح:٦٤٩٤ من حديث الزهري به، ومسلم، الإمارة، الباب السابق، ح:١٨٨٨ من حديث يحيى بن حمزة به.

Comments:

a. The life of *Jihâd* is the most excellent life.
b. The aim of a *Mujâhid* is fighting so that Allâh's Word is uppermost. He does not long for positions, medals or popularity.
c. Wishing for martyrdom and taking part in *Jihâd* to get the death of a martyr

[1] Meaning, he is on good terms with everyone.

is an excellent quality of Muslim.

d. Prayers and fasting are the most important acts of worship; neglecting them in any case is not allowed.

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allâh, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state." (***Sahih***)

٣٩٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا» قُلْتُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا. قَالَ: «هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذٰلِكَ».

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٠٦/ ٧٠٨٤، ومسلم، الإمارة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن ... الخ، ح:١٨٤٧ من حديث الوليد به.

Comments:

a. After the Prophet ﷺ, there was no period free from those who call towards falsehood, and the common people have been responding to their call, being impressed by their powerful eloquence.

b. The sects such as the Khawârij, Mu'tazilah, Shi'ah, Jahmiyah, etc., emerged during the period of the Companions of the Prophet ﷺ, and their followers. The Companions of the Prophet ﷺ, and their followers refuted their claims and clarified their doubts.

c. During the disagreements, the correct method was the one that was adopted by the Companions of the Prophet ﷺ, and their followers. The manners and the practices of the Companions of the Prophet ﷺ and their follower are to be followed in all the disagreements that occur after them.

d. The basis of all Islamic organizations in contemporary times is on the principle of 'Cooperation in righteousness and piety'. Joining them or

separating from them is not a primary matter of Islam. Cooperating with one of those organizations or more than one at a time is allowed as long as they do not commit sin. Cooperating in what is wrong is not allowed.

3980. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations." (***Sahih***)

٣٩٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ. يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».**

تخريج: [صحيح] كذا قال ابن ماجه، والصواب،: عن عبدالرحمٰن بن عبدالله عن أبيه، وأخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح: ١٩ وغيره.

Comments:

a. If one fears for his faith from mixing with common people, then he should isolate himself from all such people.

b. Staying amongst people to warn them against their mistakes, to teach them, to exhort them and to have debates with them is preferable, for a person who can use his tongue and knowledge during afflictions.

3981. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them." (***Sahih***)

٣٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ قُرْطٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«تَكُونُ فِتَنٌ. عَلَى أَبْوَابِهَا دُعَاةٌ إِلَى النَّارِ. فَأَنْ تَمُوتَ وَأَنْتَ عَاضٌّ عَلَى جِذْلِ شَجَرَةٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتْبَعَ أَحَدًا مِنْهُمْ».**

تخريج: [صحيح] أخرجه النسائي في الكبرى:٥/١٨، ح:٨٠٣٣ من حديث سعيد به مطولاً، وله شواهد منها ما رواه أبوداود، ح:٤٢٤٦، وإسناده صحيح.

3982. Abu Hurairah said that the Messenger of Allâh ﷺ said: "The

٣٩٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي

believer should not be stung from the same hole twice." (*Sahih*)

عُقَيْلٌ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «**لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ**».

تخريج: أخرجه البخاري، الأدب، باب: لا يلدغ المؤمن من جحر مرتين، ح:٦١٣٣، ومسلم، الزهد، باب لا يلدغ المؤمن من جحر مرتين، ح:٢٩٩٨/٦٣ من حديث الليث به.

3983. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'The believer should not be stung from the same hole twice.'" (*Sahih*)

٣٩٨٣ - **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ**».

تخريج: [صحيح] أخرجه الطيالسي، ح:١٨١٣ عن زمعة به، وهو في المسند لأحمد:٢/ ١١٥ من حديث زمعة * زمعة تقدم حاله، ح:٣٢٦ والحديث السابق شاهد له.

Comments:

a. Sometimes a believer may commit a sin but he has to recant his mistake whenever he finds out the truth.

b. Once a person proves to be disloyal, having blind trust once again in such a person is not correct.

Chapter 14. Abstaining From Matters That Are Not Clear

(المعجم ١٤) - **بَابُ الْوُقُوفِ عِنْدَ الشُّبُهَاتِ** (التحفة ١٤)

3984. While on the pulpit, pointing with his fingers towards his ears, Nu'mân bin Bashir said: "*I heard the Messenger of Allâh ﷺ say: 'That which is lawful is plain and that which is unlawful is plain,* and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that

٣٩٨٤ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي حَوْلَ الْحِمَىٰ، يُوشِكُ**

أَنْ يَرْتَعَ فِيهِ. أَلَا، وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلَا، وَإِنَّ حِمَى اللهِ مَحَارِمُهُ. أَلَا، وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ. وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا، وَهِيَ الْقَلْبُ».

which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allâh's sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart.'" (*Sahih*)

تخريج: أخرجه البخاري، الإيمان، باب فضل من استبرأ لدينه، ح:٥٢، ومسلم، المساقاة، باب أخذ الحلال وترك الشبهات، ح:١٥٩٩/١٠٧ من حديث زكريا به.

Comments:

a. If one indulges in suspicious things, besides the fear of committing sin, people will also become suspicious about his personality. So, a person should not do any act unnecessarily that may defame him.

b. Any action that may lead to indulging in the prohibited things must be avoided such as being alone with an alien man even with complete covering, since Satan may incite the desire of sin and both might involve themselves in committing a major sin.

c. A matter could be understood perfectly if it is illustrated through an example, and the listener can accept it and follow it heartily and willingly.

d. Purification of the soul is the most important matter to obtain the qualities of sincerity, loving Allâh, true and strong faith, etc., these qualities are very helpful to perform good deeds and abstain from the bad ones.

٣٩٨٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ».

3985. It was narrated from Ma'qil bin Yasâr that the Messenger of Allâh ﷺ said: "Worship during the time of bloodshed is like emigrating to me." (*Sahih*)

تخريج: أخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح:٢٩٤٨/١٣٠ من حديث المعلى بن زياد به.

Comments:

Monasticism is not allowed, but during the period of afflictions isolating oneself is not considered as monasticism. Because, monasticism means abstaining from having even lawful relations with people, and going to

extremes in worshipping Allâh which is contrary to the *Sunnah*. On the other hand, the purpose of being in isolation is to keep oneself away from involvement in riots, killing Muslims and the like. During such time one may make himself busy in performing supererogatory actions and fulfilling the rights of his own body, children and family avoiding all the doubtful activities.

Chapter 15. Islam Began As Something Strange

(المعجم ١٥) - بَابٌ: بَدَأَ الْإِسْلَامُ غَرِيبًا (التحفة ١٥)

3986. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers."' (***Sahih***)

٣٩٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَ يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَ سُوَيْدُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان أن الإسلام بدأ غريبًاوسيعود غريبًا ... الخ، ح:١٤٥/ ٢٣٢ من حديث مروان الفزاري به.

3987. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (***Hasan***)

٣٩٨٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ وَ ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ».

تخريج: [**إسناده حسن**] أخرجه الطحاوي في مشكل الآثار:١/ ٢٩٨ من حديث الليث بن سعد عن يزيد به، وحسنه البوصيري، وللحديث شواهد كثيرة.

3988. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." It was

٣٩٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ

غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَىٰ لِلْغُرَبَاءِ». قَالَ: قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: «النُّزَّاعُ مِنَ الْقَبَائِلِ».

said: "Who are the strangers?' He said: "Strangers who have left their families and tribes."[1] (***Sahih***)

تخريج: [صحيح] أخرجه الترمذي، الإيمان، باب ماجاء أن الإسلام بدأ غريبًا وسيعود غريبًا، ح:٢٦٢٩ من حديث حفص به، وقال: حسن غريب صحيح، ورواه أبوخالد سليمان بن حيان عن الأعمش به، وصححه البغوي في شرح السنة: ١/١١٨، لم أجد تصريح سماع الأعمش وأبي إسحاق، والحديث السابق والذي قبله يغنيان عنه.

Comments:

a. The term used in the *Hadith* is *'Gharib'* which means strange, unfamiliar, foreigner, etc. This was the situation of Islam at the beginning, and the human society at that time rejected it totally. Thereafter, people started adopting it gradually until Islam became widespread everywhere, and disbelief and polytheism disappeared.

b. The strangers to whom the congratulations are granted in the *Hadith*, are those who adhere to the *Sunnah* strictly when innovations prevail, stay firm on the true beliefs when false beliefs become common, and hold fast to Islamic attributes when immorality is predominant in the society.

(المعجم ١٦) - بَابُ مَنْ تُرْجَى لَهُ السَّلَامَةُ مِنَ الْفِتَنِ (التحفة ١٦)

Chapter 16. One Who Hopes For Protection From Tribulation

٣٩٨٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللهِ ﷺ، فَوَجَدَ مُعَاذَ ابْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ. وَإِنَّ مَنْ عَادَى

3989. It was narrated from 'Umar bin Khattâb that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu'âdh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'A little showing off is polytheism and whoever shows enmity

[1] "Those who left their own homelands for the sake of establishing the *Sunan* of Islam. Some of the *Salaf* said that it means that they are *Ahl Hadith* (the people of *Hadith*). And Allâh knows best." (Sindi)

لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ. إِنَّ اللهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَىٰ. يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ».

towards a friend of Allâh has declared war on Allâh. Allâh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.''' (*Da'if*)

تخريج: [ضعيف] أخرجه الحاكم: ٤/٣٢٨ من حديث عيسى الزرقي به، وقال: صحيح، ووافقه الذهبي * وعيسٰى متروك (تقريب)، ولبعض الحديث شواهد صحيحة، وعند الحاكم: ٢/ ٣١٧ رواية معللة.

٣٩٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ [عُمَرَ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «النَّاسُ كَإِبِلٍ مِائَةٍ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

3990. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "People are like a hundred camels; you can hardly find one worth riding among them.'' (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٧٠، ١٢٣، ١٣٩ من حديث زيد به، وثبت سماع زيد من ابن عمر ولم يكن مدلسًا على الراجح، ولحديثه شواهد عند البخاري، ومسلم وغيرهما من حديث الزهري عن سالم عن أبيه.

(المعجم ١٧) - بَابُ افْتِرَاقِ الأُمَمِ (التحفة ١٧)

Chapter 17. The Division Of Nations

٣٩٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

3991. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Jews split into seventy-one sects and my nation will split into seventy-three sects.'' (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبوداود، السنة، باب شرح السنة، ح: ٤٥٩٦ من حديث محمد بن عمرو به، وقال الترمذي، ح: ٢٦٤٠ حسن صحيح، وصححه ابن حبان، ح: ١٨٣٤، والحاكم: ١/١٢٨ علٰى شرط مسلم، ووافقه الذهبي.

3992. It was narrated from 'Awf bin Mâlik that the Messenger of Allâh ﷺ said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One in Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allâh, who are they?" He said: "The main body." (***Hasan***)

٣٩٩٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَاشِدِ ابْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. فَوَاحِدَةٌ فِي الْجَنَّةِ، وَسَبْعُونَ فِي النَّارِ. وَافْتَرَقَتِ النَّصَارَىٰ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. فَإِحْدَىٰ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً. وَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ**» قِيلَ: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «**الْجَمَاعَةُ**».

تخريج: [**إسناده حسن**] أخرجه الطبراني: ١٨/ ٧٠، وابن أبي عاصم (السنة: ١/ ٣٢، ح: ٦٣) وغيرهما من حديث عباد به.

3993. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body." (***Sahih***)

٣٩٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً. وَهِيَ الْجَمَاعَةُ**».

تخريج: [**صحيح**] أخرجه الخطيب في شرف أصحاب الحديث، ص: ٢٤، ح: ٤١ من حديث الوليد عن أبي عمرو الأوزاعي به، وصححه البوصيري * قتادة عنعن، وتابعه سعيد بن أبي هلال وزيد بن أسلم وغيرهما كما ذكرته في تخريج النهاية، ح: ٤٨.

Comments:

a. The 'main body' of Muslims is the one who follows the method of the Companions of the Prophet ﷺ. After that, people formed other groups and sects, separating from the main body, but the 'main body' has always been

continuous. Muslims are ordered to be with this main body and follow them.

b. Due to the whims or misinterpretation of the texts of the *Shari'ah* many people separated from the main body. Those who did not agree with them adhered firmly to the Qur'ân and *Sunnah* which is the correct way.

c. Salvation does not depend on giving a certain name to one's party, rather it depends on following the teachings of the Qur'ân and *Sunnah*.

3994. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too." They said: "O Messenger of Allâh, (do you mean) the Jews and the Christians?" He said: "Who else?" (***Hasan***)

٣٩٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَتَتَّبِعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ، بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ. حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ، لَدَخَلْتُمْ فِيهِ» قَالُوا: يَا رَسُولَ اللهِ الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ، إِذًا؟».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٤٥٠ عن يزيد به، وصححه البوصيري، والحاكم: ١/ ٣٧ على شرط مسلم، ووافقه الذهبي، وللحديث طرق أخرى عند البخاري ومسلم وغيرهما.

Comments:

Entering in the hole of a mastigure is in fact, a foolish action, but Muslims in the love of imitating Jews and Christians, do not think whether what they are doing or thinking is correct or not; without using their minds they will follow their footsteps.

Chapter 18. The Tribulation Of Wealth

(المعجم ١٨) - بَابُ فِتْنَةِ الْمَالِ

(التحفة ١٨)

3995. Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ stood up and addressed the people, saying: 'No, by Allâh, I do not fear for you, O people, but I fear the attractions of this world that Allâh brings forth for you.' A man said to him: 'O Messenger of Allâh ﷺ, does good bring forth

٣٩٩٥ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «لَا. وَاللهِ مَا أَخْشَىٰ عَلَيْكُمْ، أَيُّهَا النَّاسُ إِلَّا مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ

الدُّنْيَا» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ رَسُولُ اللهِ ﷺ سَاعَةً، ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوَ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ. أَكَلَتْ، حَتَّى إِذَا امْتَلَأَتْ امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلَتْ، فَمَنْ يَأْخُذُ مَالًا بِحَقِّهِ، يُبَارَكُ لَهُ. وَمَنْ يَأْخُذُ مَالًا بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

evil?' The Messenger of Allâh ﷺ remained silent for a while, then he said: 'What did you say?' He said: 'I said, does good bring forth evil?' The Messenger of Allâh ﷺ said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick, except if an animal eats its fill of *Khadir*[1] and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied.''' (***Sahih***)

تخريج: أخرجه مسلم، الزكاة، باب: التحذير من الإغترار بزينة الدنيا وما يبسط منها، ح:١٠٥٢/١٢١ من حديث الليث به.

Comments:

a. Wealth is a blessing of Allâh, so earning it through lawful means is not forbidden.

b. Grass and pasture is useful for an animal provided it eats after having digested what he had eaten previously. If it continues eating then it will harm it. Similarly, wealth is useful provided some portion of it is spent in the way of Allâh too.

٣٩٩٦ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ

3996. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "When the treasures of Persia and Rome are opened for you, what kind of people will you be?" 'Abdur-Rahmân bin 'Awf said: "We will say what Allâh has commanded us to say." The Messenger of Allâh ﷺ said: "Or

[1] A type of herb or vegetable.

أَنْتُمْ؟» قَالَ: عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللهُ. قَالَ رَسُولُ اللهِ ﷺ: «أَوَ غَيْرَ ذٰلِكَ. تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذٰلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ».

something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the *Muhâjirin* and appoint some of them as leaders of others." (***Sahih***)

تخريج: أخرجه مسلم، الزهد والرقاق، باب: الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٦٢/ ٧ عن عمرو بن سواد به.

Comments:

a. Envy here means longing for mundane wealth. If one wishes any favor of Allâh to be granted to him alone without others, it is a lawful envy but some times it may lead to jealousy. The lawful envy is wishing a favor for oneself also which is granted to someone else.

b. Jealousy spoils the relations and it might even lead to the enmity so, all such habits are disliked.

c. The last sentence proves that rich people will be harsh with poor persons and boast over them. The Companions of the Prophet ﷺ were free from such bad characters; such characters emerged among those who came after them.

٣٩٩٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الْمِصْرِيُّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ النَّبِيُّ ﷺ، هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ

3997. It was narrated from 'Amr bin 'Awf, who was an ally of Banu 'Âmir bin Lu'ai and was present at (the battle of) Badr with the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ sent Abu 'Ubaidah bin Jarrâh to Bahrain to collect the *Jizyah,* and the Prophet ﷺ had made a treaty with the people of Bahrain, and he appointed as their governor 'Alâ' bin Hadrami. Abu 'Ubaidah came with the wealth from Bahrain and the *Ansâr* heard that Abu 'Ubaidah had come, so they attended the *Fajr* prayer with the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ had

ﷺ. فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ، انْصَرَفَ. فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ، حِينَ رَآهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» قَالُوا: أَجَلْ. يَا رَسُولَ اللهِ قَالَ: «أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ. فَوَاللهِ مَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ. وَلٰكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا [كَمَا تَنَافَسُوهَا]. فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

prayed, he went away, so they intercepted him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: 'I think you have heard that Abu 'Ubaidah has brought something from Bahrain?' They said: 'Yes, O Messenger of Allâh.' He said: 'Be of good cheer and hope for that which will make you happy. By Allâh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.''' (*Sahih*)

تخريج: أخرجه البخاري، الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة والحرب، ح:٣١٥٨/ ٦٤٢٥،٤٠١٥ من حديث ابن شهاب الزهري به، ومسلم، الزهد،الباب السابق، ح:٢٩٦١ من حديث ابن وهب به.

Comments:

a. Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.

b. Earning wealth through lawful means and being content with it is what Islam teaches.

Chapter 19. The Tribulation Of Women

(المعجم ١٩) - بَابُ فِتْنَةِ النِّسَاءِ (التحفة ١٩)

٣٩٩٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ. ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَدَعُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

3998. It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: "I am not leaving behind me any tribulation that is more harmful to men than women." (*Sahih*)

تخريج: أخرجه البخاري، النكاح، باب ما يتقى من شؤم المرأة...الخ، ح:٢٠٩٦،

ومسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء وأكثر أهل النار النساء وبيان الفتنة بالنساء، ح:٢٧٤٠/٩٧ من حديث سلمان التيمي به.

Comments:

a. Sometimes a husband neglects his parents' rights or spoils his relations with his relatives to please his wife, or he earns wealth through unlawful means to fulfill his wife's desires. Therefore, a believer should be careful in such matters to avoid the displeasure of Allâh for the sake of his wife.

b. In the same way, a husband also becomes a trial for his wife. Pleasing one's husband by disobeying Allâh shows the failure in such an examination.

3999. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No morning comes but two angels call out: 'Woe to men from women, and woe to women from men.'" (*Da'if*)

٣٩٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ ابْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ. وَوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الحاكم:٢/١٥٩ من حديث وكيع به، وقال: صحيح الإسناد فرده الذهبي بقوله خارجة واهٍ * وخارجة هذا متروك وكان يدلس عن الكذابين(تقريب).

4000. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allâh will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women." (*Sahih*)

٤٠٠٠ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَامَ خَطِيبًا. فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ. أَلَا، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ».

تخريج: [صحيح] أخرجه الترمذي كما تقدم، ح:٢٨٧٣، وله شاهد في صحيح مسلم، ح:٢٧٤٢ من حديث أبي سلمة عن أبي نضرة به.

4001. It was narrated that 'Âishah said: "While the Messenger of Allâh ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing

٤٠٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ،

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: بَيْنَمَا رَسُولُ اللهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ دَخَلَتِ امْرَأَةٌ مِنْ مُزَيْنَةَ تَرْفُلُ فِي زِينَةٍ لَهَا فِي الْمَسْجِدِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ انْهَوْا نِسَاءَكُمْ عَنْ لُبْسِ الزِّينَةِ وَالتَّبَخْتُرِ فِي الْمَسْجِدِ. فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يُلْعَنُوا، حَتَّى لَبِسَ نِسَاؤُهُمُ الزِّينَةَ، وَتَبَخْتَرْنَ فِي الْمَسَاجِدِ».

her garment in the mosque. The Prophet ﷺ *said: 'O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.'''* (***Da'if***)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، داود بن مدرك لا يعرف وموسى بن عبيدة تقدم، ح: ٢٥١ ضعيف.

٤٠٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ مَوْلَى أَبِي رُهْمٍ [وَ] اسْمُهُ عُبَيْدٌ أَنَّ أَبَا هُرَيْرَةَ لَقِيَ امْرَأَةً مُتَطَيِّبَةً، تُرِيدُ الْمَسْجِدَ. فَقَالَ: يَا أَمَةَ الْجَبَّارِ أَيْنَ تُرِيدِينَ؟ قَالَتِ: الْمَسْجِدَ. قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ، ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ، لَمْ تُقْبَلْ لَهَا صَلَاةٌ، حَتَّى تَغْتَسِلَ».

4002. It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: "O *slavewoman of the Compeller*, where are you headed?" She said: "To the mosque." He said: "And have you put on perfume for that?" She said: "Yes." He said: "I heard the Messenger of Allâh ﷺ say: 'Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.''' (***Hasan***)

تخريج: [حسن] أخرجه أبوداود، الترجل، باب في طيب المرأة للخروج، ح: ٤١٧٤ من حديث سفيان به * عاصم ضعيف وتابعه عبدالرحمن بن الحارث بن أبي عبيد عند البيهقي: ٣/ ١٣٣، ١٣٤.

Comments:

a. It is not allowed for a woman to apply perfumes when she goes outside of her house.

b. A woman may go to a mosque to attend the congregational prayer provided she avoids adornment and beautifications. However, she may go in simple dress fulfilling all the condition of an Islamic code of dress.

c. Abu Hurairah ﷺ, in order to make her fear Allâh, addressed her by *Amatul-*

Jabbâr (O slave of the Compeller) instead of *Amatullâh* (O slave of Allâh) which implies a kind of scolding.

4003. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell." A woman who was very wise said: "Why is it, O Messenger of Allâh, that we form the majority of the people of Hell?" He said: "You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom and reason than you." She said: "O Messenger of Allâh, what is this lacking in discernment and religion?" He said: "The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadân, and this is the lack in religion." (***Sahih***)

٤٠٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنَ الاِسْتِغْفَارِ. فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا، يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ». قَالَتْ: يَا رَسُولَ اللهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهٰذَا مِنْ نُقْصَانِ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهٰذَا مِنْ نُقْصَانِ الدِّينِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر ... الخ، ح:٧٩/ ١٣٢ عن ابن رمح به.

Comments:

a. Sins are forgiven by asking forgiveness of Allâh and giving charity.
b. The Prophet ﷺ was taken to visit Paradise and Hell-fire, so his information about them was with knowledge of certainty, and we are obliged to believe in it.
c. The reason in making the witness of two women equal to one man is that Islam disburdens women from the responsibilities of outside of their houses, while the matters of witness and the like are out of the limits of her activities. Women are needed as witness in certain situations, i.e., if there

are no two men who can be witnesses. Taking into consideration all the features of the Islamic society, only the mentioned law suits it.

d. Sometimes a husband agrees to a wife's demand even though he believes that it is not appropriate. If it does not lead to a huge mundane loss or violation of any Islamic ruling, then accepting such demands is permissible to continue the marital life happily.

Chapter 20. Enjoining What Is Good And Forbidding What Is Evil

(المعجم ٢٠) - بَابُ الأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ (التحفة ٢٠)

4004. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Enjoin what is good and forbid what is evil, before you call[1] and you are not answered.'" (*Hasan*)

٤٠٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ عُثْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا فَلَا يُسْتَجَابَ لَكُمْ».

تخريج: [حسن] أخرجه البيهقي: ١٠/ ٩٣ من حديث هشام بن سعد به، وصححه ابن حبان * عاصم بن عمر مجهول، ولحديثه شواهد عند الطبراني في الأوسط: ٢/ ٢١٧، ح: ١٣٨٩، والخطيب: ١٣/ ٩٢ وغيرهما.

Comments:

a. Enjoining good means arousing interest in doing good through appropriate ways. A ruler orders his people, a father orders his children and a husband orders his wife, and they even follow their orders, in that way one cannot order others.

b. If one has the power, he must forbid evil using his power (such as a ruler, parents, husband, etc.), otherwise he should merely advise him (as a scholar exhorts people). Finally, one should abhor it from his heart.

c. Sins impede supplications from being responded to, so making repentance is compulsory.

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[1] Sindi thought that call meant to call people to what is right. But it is clear, based upon the other narrations, like the one after it, that this is not the meaning. And a more complete version of this *Hadith* is that of Hudhaifah, recorded by Ahmad, and At-Tirmidhi (no. 2169): "By the One in Whose Hand is my soul! You will either command good and forbid evil, or soon Allâh will send upon you a punishment from Himself, and you call Him, and He does not respond to you."

4005. It was narrated that Qais bin Abu Hâzim said: "Abu Bakr stood up and praised and glorified Allâh, then he said: 'O people, you recite this Verse – "O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error."[1] – but I heard the Messenger of Allâh ﷺ say: 'If people see some evil but do not change it, soon Allâh will send His punishment upon them all.'"

(One of the narrators) Abu Usâmah repeated: "Indeed I heard that Messenger of Allâh say." (*Sahih*)

٤٠٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: ١٠٥] وَإِنَّا سَمِعْنَا رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ النَّاسَ، إِذَا رَأَوُا الْمُنْكَرَ فَلَا يُغَيِّرُونَهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابِهِ».

قَالَ أَبُو أُسَامَةَ، مَرَّةً أُخْرَىٰ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٣٨ من حديث إسماعيل به، وقال الترمذي، ح:٢١٦٨: صحيح، وصححه ابن حبان * إسماعيل صرح بالسماع عند أحمد: ١/ ٥ وغيره.

Comments:

a. Common people understand from the Verse that it is sufficient for a person to keep himself on the right path. He should not bother about others, and he will not be questioned about them so, it is not his duty to prevent others from evil. Abu Bakr Siddiq ﷺ, made clear the correct meaning of the Verse; that one should protect himself from the evil in order to be safe from the influence of the bad deeds of people. In addition he calls them to the good and forbids evil; otherwise, he himself will go astray after having influenced by them.

b. The knowledge held by the great Companions of the Prophet ﷺ was wider and deeper.

c. During Friday sermons, misunderstandings that exist among people should be clarified by the speaker, and the correct meanings should be made clear.

4006. It was narrated from Abu 'Ubaidah that the Messenger of Allâh ﷺ said: "When the Children of Israel became

٤٠٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ

[1] *Al-Mâ'idah* 5:105.

ابْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ، لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ يَرَىٰ أَخَاهُ عَلَى الذَّنْبِ، فَيَنْهَاهُ عَنْهُ. فَإِذَا كَانَ الْغَدُ، لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ. فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ. وَنَزَلَ فِيهِمُ الْقُرْآنُ. فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾ حَتَّى بَلَغَ: ﴿وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ﴾» [المائدة: ٧٨-٨١].

قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ مُتَّكِئًا. فَجَلَسَ وَقَالَ: «لَا. حَتَّىٰ تَأْخُذُوا عَلَى يَدَيِ الظَّالِمِ، فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا».

حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، أَمْلَاهُ عَلَيَّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allâh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur'ân concerning them and said: "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwud and 'Eisa, son of Maryam" until he reached: "And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allâh)."[1]

The Messenger of Allâh ﷺ was reclining, but he sat up and said: "No, not until they take the hand of the wrongdoer [i.e., restrain him] and force him to follow the right way." (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير سورة المائدة، ح:٣٠٤٨ عن ابن بشار به، والسند مرسل، ورواه أبوداود، ح:٤٣٣٦ متصلاً، وحسنه الترمذي، وهو منقطع انظر، ح:١٤٧٨، ١٦٠٦.

٤٠٠٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

4007. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ stood up to deliver a sermon, and one of

[1] *Al-Mâ'idah* 5:78-81.

the things that he said was: "No, fear of people should prevent a man from speaking the truth, if he knows it."

Then Abu Sa'eed wept and said: "By Allâh, we have seen things that made us scared (and we did not speak up)." (***Sahih***)

الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ، قَامَ خَطِيبًا. فَكَانَ فِيمَا قَالَ: «أَلَا، لَا يَمْنَعَنَّ رَجُلًا، هَيْبَةُ النَّاسِ، أَنْ يَقُولَ بِحَقٍّ، إِذَا عَلِمَهُ».

قَالَ: فَبَكَىٰ أَبُو سَعِيدٍ، وَقَالَ: قَدْ وَاللهِ رَأَيْنَا أَشْيَاءَ، فَهِبْنَا.

تخريج: [**صحيح**] تقدم، ح:٢٨٧٣، وله شواهد منها ما أخرجه أحمد:٣/ ٨٧، وإسناده قوي.

Comments:

a. Whenever one sees something contrary to the *Shari'ah* he has to preach the truth when able, probably the evil doers may accept the truth or at least the people will come to know the truth, and will not confuse the truth, with falsehood.

b. If one fears for his life or apprehends any severe harm, then it is allowed for him to keep quiet. However, even in such situations, declaring the truth and bearing all the hardships that could fall on him in this regard is better as Imâm Mâlik, Ahmad bin Hanbal and Ibn Taimiyyah ﷺ endured.

4008. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No one of you should belittle himself." They said: "O Messenger of Allâh, how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allâh but does not say anything. Allâh will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allâh) will say: "Rather you should have feared Me." (***Da'if***)

٤٠٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحْقِرْ أَحَدُكُمْ نَفْسَهُ» قَالُوا: يَا رَسُولَ اللهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: «يَرَىٰ أَمْرًا، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ. فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ. فَيَقُولُ: فَإِيَّايَ، كُنْتَ أَحَقَّ أَنْ تَخْشَىٰ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٣/ ٤٠ عن ابن نمير به، وصححه البوصيري، ورواه زبيد عن عمرو بن مرة به * أبوالبختري لم يسمعه من أبي سعيد، صرح به أحمد:٣/ ٩١،٨٤ في روايته، فالسند منقطع.

4009. It was narrated from 'Ubaidullâh bin Jarir that his

٤٠٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ

father said: "The Messenger of Allâh ﷺ said: 'There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allâh will send His punishment upon them all.'" (***Hasan***)

عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ مِنْهُمْ وَأَمْنَعُ، لَا يُغَيِّرُونَ، إِلَّا عَمَّهُمُ اللهُ بِعِقَابٍ»**.

تخريج: [حسن] أخرجه أحمد: ٤/ ٣٦٦ عن وكيع به، وأخرجه أبوداود، ح: ٤٣٣٩ من حديث أبي إسحاق به، ورواه شعبة عنه (أحمد: ٤/ ٣٦٤، والطيالسي، ح: ٦٦٣)، وصححه ابن حبان، ح: ١٨٣٩، ١٨٤٠، وحسنه السيوطي في الجامع الصغير.

Comments:

a. If Allâh grants wealth, honor, and power, to someone, then he is responsible to promote the good and prevent the evil.
b. Whenever Allâh's punishment comes, it inflicts even the good people, but it comes only when disobedience and sins prevail in a society.

4010. It was narrated that Jâbir said: "When the emigrants who had crossed the sea came back to the Messenger of Allâh ﷺ, he said: 'Why don't you tell me of the strange things that you saw in the land of Abyssinia?' Some young men among them said: 'Yes, O Messenger of Allâh. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: "You will come to know, O traitor, that when Allâh sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn,

٤٠١٠ - حَدَّثَنَا سَعِيدُ بْنُ سُوَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا رَجَعَتْ إِلَى رَسُولِ اللهِ ﷺ مُهَاجِرَةُ الْبَحْرِ، قَالَ: **«أَلَا تُحَدِّثُونِي بِأَعَاجِيبَ مَا رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟»** قَالَ فِتْيَةٌ مِنْهُمْ: بَلَىٰ. يَا رَسُولَ اللهِ بَيْنَا نَحْنُ جُلُوسٌ، مَرَّتْ بِنَا عَجُوزٌ مِنْ عَجَائِزِ رَهَابِينِهِمْ تَحْمِلُ عَلَى رَأْسِهَا قُلَّةً مِنْ مَاءٍ. فَمَرَّتْ بِفَتًى مِنْهُمْ. فَجَعَلَ إِحْدَىٰ يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا. فَخَرَّتْ عَلَى رُكْبَتَيْهَا، فَانْكَسَرَتْ قُلَّتُهَا. فَلَمَّا ارْتَفَعَتِ، الْتَفَتَتْ إِلَيْهِ فَقَالَتْ: سَوْفَ تَعْلَمُ، يَا غُدَرُ إِذَا وَضَعَ اللهُ الْكُرْسِيَّ، وَجَمَعَ الْأَوَّلِينَ وَالْآخِرِينَ، وَتَكَلَّمَتِ الْأَيْدِي وَالْأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ، فَسَوْفَ تَعْلَمُ كَيْفَ أَمْرِي

you will come to know your case and my case in His presence soon.'" The Messenger of Allâh ﷺ said: 'She spoke the truth, she spoke the truth. How can Allâh purify any people (of sin) when they do not support their weak from their strong?'" (***Hasan***)

وَأَمْرُكَ، عِنْدَهُ غَدًا.
قَالَ: يَقُولُ رَسُولُ اللهِ ﷺ: «صَدَقَتْ. صَدَقَتْ. كَيْفَ يُقَدِّسُ اللهُ أُمَّةً لَا يُؤْخَذُ لِضَعِيفِهِمْ مِنْ شَدِيدِهِمْ؟».

تخريج: [حسن] أخرجه ابن أبي الدنيا من حديث يحيى بن سليم به (النهاية في الفتن والملاحم بتحقيقي: ٢/ ٨٧، ح: ٩١٦)، وحسنه البوصيري * سويد تابعه إسحاق بن إبراهيم عند ابن أبي الدنيا، ويحي بن سليم تابعه مسلم بن خالد عند ابن حبان، ح: ٢٥٨٤، وعلته عنعنة أبي الزبير، وله شواهد عند البيهقي: ٦/ ٩٥، والخطيب: ٧/ ٣٩٦ وغيرهما.

Comments:

a. 'Emigrants who had crossed the sea' here means those who emigrated to Ethiopia because they reached Ethiopia crossing the Red Sea.
b. The previous Divine books also mentioned about Paradise and Hell. In the era of the Prophet ﷺ, while these Books had been changed, still they were consisting of many facts. But many other changes have occurred in the contemporary Bibles and the correct matters became very rare.
c. A truth by a non-Muslim also should be accepted.

4011. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The best of *Jihâd* is a just word spoken to an unjust ruler." (***Hasan***)

٤٠١١ - **حَدَّثَنَا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، [قَالَا:] حَدَّثَنَا إِسْرَائِيلُ: أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الْجِهَادِ، كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب [ماجاء] أفضل الجهاد كلمة عدل عند سلطان جائر، ح: ٢١٧٤ عن القاسم بن زكريا به، وقال: حسن غريب، والحديث الآتي شاهد له راجع نيل المقصود في التعليق على سنن أبي داود، ح: ٤٣٤٤.

Comments:

a. A Muslim king, even if he is unjust, rebelling against him is not allowed. However, he must be prevented from injustice.
b. An unfair Muslim king is not fought as non-Muslims are fought. So, preaching the truth to him without raising arms against him is a more daring act since such a king either kills him or punishes him severely after imprisoning him.

4012. It was narrated that Abu Umâmah said: "A man came to the Messenger of Allâh ﷺ at the first pillar and said: 'O Messenger of Allâh, which *Jihâd* is best?' but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned *'Aqabah* Pillar, he placed his foot in the stirrup, to ride, and said: 'Where is the one who was asking?' (The man) said: 'Here I am, O Messenger of Allâh.' He said: 'A word of truth spoken to an unjust ruler.''' (***Hasan***)

٤٠١٢ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: عَرَضَ لِرَسُولِ اللهِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الأُولَى. فَقَالَ: يَا رَسُولَ اللهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ. فَلَمَّا رَأَى الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ. فَسَكَتَ عَنْهُ. فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، وَضَعَ رِجْلَهُ فِي الْغَرْزِ لِيَرْكَبَ. قَالَ: **«أَيْنَ السَّائِلُ؟»** قَالَ: أَنَا. يَا رَسُولَ اللهِ قَالَ: **«كَلِمَةُ حَقٍّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ»**.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٢٥١، ٢٥٦ من طريقين عن حماد بن سلمة به.

4013. It was narrated that Abu Sa'eed Al-Khudri said: "Marwân brought out the pulpit on the day of *'Eid*, and he started with the sermon before the prayer. A man said: 'O Marwân, you have gone against the *Sunnah*. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allâh ﷺ say: 'Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'''(***Hasan***)

٤٠١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِي يَوْمِ عِيدٍ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ. فَقَالَ رَجُلٌ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ: أَخْرَجْتَ الْمِنْبَرَ فِي هٰذَا الْيَوْمِ، وَلَمْ يَكُنْ يُخْرَجُ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا. فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ، فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ»**.

تخريج: [حسن] تقدم، ح: ١٢٨٥.

Comments:

a. Delivering a sermon in *Musalla* (the place where the prayer of *'Eid* is performed) without a pulpit is the *Sunnah.*
b. Offering the *'Eid* prayer in mosque is contrary to the *Sunnah* of the Prophet ﷺ.
c. The sermon of *'Eid* is delivered after performing the *'Eid* prayer.
d. The Companions of the Prophet ﷺ used to advise their rulers about their mistakes.

Chapter 21. The Words Of Allâh: "O You Who Believe! Take Care Of Your Own Selves."[1]

(المعجم ٢١) - بَابُ قَوْلِهِ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ﴾ [المائدة: ١٠٥] (التحفة ٢١)

4014. It was narrated that Abu Umayyah Sha'bâni said: "I came to Abu Tha'labah Al-Khushani and said: 'How do you understand this Verse.?' He said: 'Which verse? I said: "O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error."?[2] He said: 'You have asked one who knows about it. I asked the Messenger of Allâh ﷺ about it and he said: "Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own

٤٠١٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي عَمِّي عَمْرُو بْنُ جَارِيَةَ، عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ قَالَ، قُلْتُ: كَيْفَ تَصْنَعُ فِي هٰذِهِ الآيَةِ؟ قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: ١٠٥] قَالَ: سَأَلْتَ عَنْهَا خَبِيرًا. سَأَلْتُ عَنْهَا رَسُولَ اللهِ ﷺ فَقَالَ: «بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ. وَرَأَيْتَ أَمْرًا لَا يَدَانِ لَكَ بِهِ، فَعَلَيْكَ خُوَيْصَّةَ نَفْسِكَ. وَدَعْ أَمْرَ الْعَوَامِّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، صَبْرٌ فِيهِنَّ عَلَى مِثْلِ قَبْضٍ عَلَى الْجَمْرِ. لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ بِمِثْلِهِ».

[1] *Al-Mâ'idah* 5:105.
[2] *Al-Mâ'idah* 5:105.

devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الملاحم، باب الأمر والنهي، ح:٤٣٤١ من حديث عتبة به، وليس فيه: حدثني عمي بل فيه: حدثني عمرو بن جارية، وقال الترمذي، ح:٣٠٥٨: حسن غريب، وصححه ابن حبان، والحاكم:٤/٣٢٢، والذهبي.

4015. It was narrated that Anas bin Mâlik said: "It was said: 'O Messenger of Allâh, when should we stop enjoining what is good and forbidding what is evil?' He said: 'When there appears among you that which appeared among those who came before you.' We said: 'O Messenger of Allâh, what appeared among those who came before us?' He said: 'Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.'" (***Hasan***)

Zaid said: "The meaning of the Prophet's words: 'Knowledge among the base and vile' is when knowledge is found among the evildoers."

٤٠١٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ الْخُزَاعِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو مُعَيْدٍ حَفْصُ بْنُ غَيْلَانَ الرُّعَيْنِيُّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ مَتَى نَتْرُكُ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ؟ قَالَ: «**إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الأُمَمِ قَبْلَكُمْ**» قُلْنَا: يَا رَسُولَ اللهِ وَمَا ظَهَرَ فِي الأُمَمِ قَبْلَنَا؟ قَالَ: «**الْمُلْكُ فِي صِغَارِكُمْ، وَالْفَاحِشَةُ فِي كِبَارِكُمْ، وَالْعِلْمُ فِي رُذَالَتِكُمْ**».

قَالَ زَيْدٌ: تَفْسِيرُ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «**وَالْعِلْمُ فِي رُذَالَتِكُمْ**» إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ.

تخريج: [إسناده حسن] أخرجه أحمد:٣/١٨٧ على تصحيف في المطبوع عن زيد بن يحيى به، وتابعه جماعة (مشكل الآثار:٤/٣١٤، حلية:٥/١٨٥ وغيرهما)، وصححه البوصيري.

4016. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "The believer should not humiliate himself." They said: "How could he humiliate himself?" He said: "By

٤٠١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَنْبَغِي**

taking on a trial that he cannot deal with." (*Da'if*)

لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ» قَالُوا: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ: «يَتَعَرَّضُ، مِنَ الْبَلَاءِ، لِمَا لَا يُطِيقُهُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب [لا يتعرض من البلاء لما لا يطيق]، ح:٢٢٥٤ عن ابن بشار به، وقال: حسن غريب، وانظر، ح:٧١، ١١٦ لعلتيه.

Comments:

Some religious scholars desire to control the managing matters of a mosque, school, or organization while they do not have managing ability, even though they have good knowledge. Sometimes the committee members of a mosque or school think that as long as the person is a good scholar, he is also suitable to take care of organizational matters. However, if one believes that he cannot carry out the responsibility as it should be, then he should not accept it.

4017. Abu Sa'eed Al-Khudri said: "I heard the Messenger of Allâh ﷺ say: 'Allâh will question His slave on the Day of Resurrection, until He says: "What kept you from denouncing evil when you saw it?" When Allâh grants His slave a response, he will say: "O Lord, I hoped for Your mercy but I feared the people." (*Hasan*)

٤٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو طُوَالَةَ: حَدَّثَنَا نَهَارٌ الْعَبْدِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ. حَتَّى يَقُولَ: مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللهُ عَبْدًا حُجَّتَهُ، قَالَ: يَا رَبِّ رَجَوْتُكَ، وَفَرِقْتُ مِنَ النَّاسِ».

تخريج: [إسناده حسن] أخرجه الحميدي، ح:٧٣٨ بتحقيقي من حديث يحيى بن سعيد به، وصححه ابن حبان، ح:١٨٤٥، والبوصيري.

Comments:

a. Allâh, the Most Exalted, sometimes forgives sins due to some good deeds.
b. If Allâh, the Most Exalted, wants to forgive a person, He inspires the correct answer in his heart.
c. Indeed, the mercy of Allâh encompasses everything, but indulging in sins boldly and neglecting good deeds while relying solely on His mercy is nothing but a type of deviation.

Chapter 22. Punishments

(المعجم ٢٢) - بَابُ الْعُقُوبَاتِ

(التحفة ٢٢)

4018. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: 'Allâh gives respite to the wrongdoer, then when He seizes him, He does not let him go." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong."[1] (*Sahih*)

٤٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُمْلِي لِلظَّالِمِ. فَإِذَا أَخَذَهُ، لَمْ يُفْلِتْهُ» ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾ [هود: ١٠٢].

تخريج: أخرجه البخاري، التفسير، باب قوله: وكذلك أخذ ربك إذا أخذ القرى ... الخ، ح:٤٦٨٦ من حديث أبي معاوية، ومسلم، الأدب، باب تحريم الظلم، ح:٢٥٨٣ عن ابن نمير به.

Comments:

a. If Allâh does not punish an evildoer immediately, it does not mean that he has escaped from Allâh, but Allâh gives him respite until a certain time, and then seizes him suddenly.

b. Giving respite to evildoers shows the mercy of Allâh. They may use this time to accept the true guidance, escape from the torment of Allâh and deserve His blessings.

4019. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ turned to us and said: 'O *Muhâjirin*, there are five things with which you will be tested, and I seek refuge with Allâh lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine,

٤٠١٩ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو أَيُّوبَ، عَنِ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَقَالَ: «يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللهِ أَنْ تُدْرِكُوهُنَّ: لَمْ [تَظْهَرِ] الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلَّا فَشَا فِيهِمُ الطَّاعُونُ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا.

[1] *Hud* 11:102.

severe calamity and the oppression of their rulers. They do not withhold the *Zakâh* of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allâh and His Messenger, but Allâh will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allâh and seek all good from that which Allâh has revealed, Allâh will cause them to fight one another.'" (***Sahih***)

وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَؤُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ.

وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا.

وَلَمْ يَنْقُضُوا عَهْدَ اللهِ وَعَهْدَ رَسُولِهِ، إِلَّا سَلَّطَ اللهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ.

وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللهُ، إِلَّا جَعَلَ اللهُ بَأْسَهُمْ بَيْنَهُمْ».

تخريج: [صحيح] أخرجه أبونعيم في الحلية: ٨/ ٣٣٣، ٣٣٤ من حديث سليمان به، وصححه البوصيري، وله شواهد كثيرة عند الطبراني في مسند الشاميين: ٢/ ٣٩٠، ٣٩٢، ح: ١٥٥٨ وغيره، وحديث الطبراني صححه الحاكم: ٤/ ٥٤٠، ووافقه الذهبي، وفي سند المستدرك سقط فليتنبه.

Comments:

a. Due to immodesty and impudence many dangerous diseases like syphilis and gonorrhea have emerged, and thereafter AIDS and hepatitis came to existence. The more the society is free from immodesty, the less is the ratio of these diseases.

b. Cheating in weighing or measuring results from greediness. It usurps the rights of others, so its punishment also inflicts them in the form of financial loss and famine.

c. *Zakah* brings blessings to the wealth. If those who pay *Zakah* decrease in any society then their livelihood, as punishment for them, is stopped.

d. Allâh has His mercy upon those who have compassion for others. Similarly, the one who causes harms to others, abstains from helping them or exploits them does not deserve His mercy.

e. Covenant of Allâh and His Prophet ﷺ means protecting the lawful rights of non-Muslims who live under an Islamic government. Moreover, the one who accepts Islam promises to worship Allâh and to obey the Prophet ﷺ. Breaking this promise also entitles people to the punishment of Allâh.

f. To protect the national health from many diseases, all the means of obscenity should be eradicated (for example; indecent literature, musical instruments, dance, films, mixing of men and women, lewd programs on radio, television etc.)

4020. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allâh will cause the earth to swallow them up, and will turn them into monkeys and pigs." (***Hasan***)

٤٠٢٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ الأَشْعَرِيِّ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، يُسَمُّونَهَا بِغَيْرِ اسْمِهَا، يُعْزَفُ عَلَى رُؤُسِهِمْ بِالْمَعَازِفِ وَالْمُغَنِّيَاتِ، يَخْسِفُ اللهُ بِهِمُ الأَرْضَ، وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ».

تخريج: [حسن] أخرجه أبوداود، الأشربة، باب في الدّاذي، ح:٣٦٨٨ من حديث معاوية به، وصححه ابن حبان، ح:١٣٨٤ وغيره، وانظر، ح:٣٣٨٥.

Comments:

a. Every intoxicant regardless of its name is forbidden.
b. Change the name does not change the religious ruling of the matter. For example, usury although it is named interest or markup, it is still considered usury.
c. Tricks do not make an unlawful matter a lawful one, rather the sin becomes more severe.
d. Playing musical instruments and listening to them is forbidden.

4021. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "Allâh will curse them and those who curse will curse them." He said: "The inhabitants of the earth." (***Da'if***)

٤٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَيْثٍ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ» قَالَ: «دَوَابُّ الأَرْضِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي حاتم في تفسيره:١/٢٦٩، ح:١٤٤٤، وعنه نقله ابن كثير في تفسيره:١/٢٠٦، وفي نسخة، ص:٢٨٨، وضعفه البوصيري من أجل ليث بن أبي سليم تقدم، ح:٢٠٨.

4022. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Nothing increases one's life span except

٤٠٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ

righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits.'" (*Da'if*)

رَسُولُ اللهِ ﷺ: «لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ. وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ. وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ».

تخريج: [ضعيف] تقدم، ح: ٩٠، وحسنه البوصيري.

Chapter 23. Patience At The Time Of Calamity

(المعجم ٢٣) - بَابُ الصَّبْرِ عَلَى الْبَلَاءِ (التحفة ٢٣)

4023. It was narrated from Mus'ab bin Sa'd that his father, Sa'd bin Abu Waqqâs, said: "I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.'" (*Hasan*)

٤٠٢٣ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، وَ يَحْيَى بْنُ دُرُسْتَ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ. يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ. فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ، وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى: ٤/ ٣٥٢، ح: ٧٤٨١ عن قتيبة بن سعيد به.

Comments:

a. Suffering of a pious and religious person raises his ranks.
b. Trials of this world are blessings for a believer, since due to the suffering, he escapes from the punishment of Hereafter.
c. Being patient with trials is a sign of perfect belief.
d. Considering the situations of the Prophets helps in being patient.

4024. Abu Sa'eed Al-Khudri said: "I entered upon the Prophet ﷺ when he was suffering from a fever, and I placed my hand on

٤٠٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ

him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allâh, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allâh, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.''' (***Hasan***)

أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَهُوَ يُوعَكُ. فَوَضَعْتُ يَدِي عَلَيْهِ، فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ، فَوْقَ اللِّحَافِ. فَقُلْتُ: يَا رَسُولَ اللهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ: «**إِنَّا كَذٰلِكَ. يُضَعَّفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الْأَجْرُ**» قُلْتُ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «**الْأَنْبِيَاءُ**» قُلْتُ: يَا رَسُولَ اللهِ ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ الصَّالِحُونَ، إِنْ كَانَ أَحَدُهُمْ لَيُبْتَلَىٰ بِالْفَقْرِ، حَتَّى مَا يَجِدُ أَحَدُهُمْ إِلَّا الْعَبَاءَةَ يُحَوِّيهَا، وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ**».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٥١٠ من حديث هشام بن سعد به، وصححه البوصيري، والحاكم:٤/٣٠٧، والذهبي على شرط مسلم، وله طريق آخر عند أحمد:٣/ ٩٤ وغيره.

Comments:

a. Severity of disease is also a form of trial. The reward of being patient increases according to the degree of patience.
b. Poverty is also a form of trial, so bearing it patiently and being thankful to Allâh in this situation increase the ranks of the individual.
c. The reason for being happy when one faces hardship is that the person will be granted reward for his patience. The hardship will end sooner or later, but its reward takes one to the eternal blessings of Paradise.

4025. It was narrated that 'Abdullâh said: "It is as if I can see the Messenger of Allâh ﷺ, telling us the story of one of the Prophets: 'His people beat him, and he was wiping the blood from his face and saying: "O Lord forgive my people, for they do not know."'" (***Sahih***)

٤٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ. «ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

تخريج: أخرجه البخاري، أحاديث الانبياء، باب(٥٤)، ح:٣٤٧٧/٦٩٢٩ من حديث

الأعمش به، ومسلم، الجهاد، باب غزوة أحد، ح: ١٧٩١ عن ابن نمير به.

Comments:

a. Those who call toward truth will surely face many trials, even the Prophets endured many trials.
b. Perhaps the words 'one of the Prophets' in this *Hadith* refers to the Prophet ﷺ himself, and what happened to him in Taif.

4026. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to express doubt than Ibrâhim when he said: "My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhim) said: 'Yes (I believe), but to be stronger in Faith.'[1] And may Allâh have mercy on Lut. He wished to have a powerful support. And if I were to stay in prison as long as Yusuf stayed, I would have accepted the offer."' (*Sahih*)

٤٠٢٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ، وَ يُونُسُ ابْنُ عَبْدِ الأَعْلَىٰ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠] وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لأَجَبْتُ الدَّاعِيَ».

تخريج: أخرجه البخاري، التفسير، باب: وإذ قال إبراهيم رب أرني . . . الخ، ح: ٤٥٣٧ من حديث ابن وهب به، ومسلم، الإيمان، باب زيادة طمأنينة القلب بتظاهر الأدلة، ح: ١٥١ عن حرملة.

Comments:

a. The faith of the Prophets is always the most perfect one. Sometimes Allâh facilitates them to see the Unseen. The Prophet Ibrâhim ﷺ did not wish to see how Allâh gives life to the dead for being doubtful in this matter, rather he wanted to promote himself from the grade of the knowledge of certainty to the grade of the eye of certainty (with actual eyesight).
b. 'We are more likely to express doubt' means that as long as believers do not doubt in this matter then Ibrâhim ﷺ is more entitled to be free from doubts. It proves the greatness of the Prophet Ibrâhim ﷺ, since Allâh make him able to observe the procedure of resurrection after death.
c. The rank of the Prophet ﷺ, is higher than all other Prophets, but the bright characteristics of other Prophets are also very commendable so, their greatness and importance should not be neglected.

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[1] *Al-Baqarah* 2:260.

4027. It was narrated that Anas bin Mâlik said: On the Day of Uhud, a molar of the Messenger of Allâh ﷺ was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: "How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allâh?" Then Allâh revealed: "Not for you is the decision."[1] (*Sahih*)

٤٠٢٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، كُسِرَتْ رَبَاعِيَةُ رَسُولِ اللهِ ﷺ، وَشُجَّ، فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ، وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «**كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟**» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ آل عمران: ١٢٨].

تخريج: [**صحيح**] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح:٣٠٠٢، ٣٠٠٣ وغيره من حديث حميد به، وصححه البوصيري، وله شواهد عند مسلم، ح:١٧٩١/ ١٠٤، والبخاري، ح:٤٠٦٩ تعليقًا وغيرهما.

Comments:

a. Bravery of the Prophet ﷺ, during *Jihâd* is a good example for the believers to adopt it.

b. The saying of the Prophet ﷺ, was due to his deep regret for the great sin they had committed. Perhaps, the punishment of Allâh might catch them for their disobedience.

c. Allâh, the Exalted, declared that granting guidance is not your (the Prophet ﷺ) responsibility. Some of them will be blessed with good faith while others due to their sins will enter Hell.

4028. It was narrated that Anas said: "One day, Jibril ﷺ, came to the Messenger of Allâh ﷺ when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: 'What is the matter with you?' He said: 'These people did such and such to me.' He said: 'Would you

٤٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ قَالَ: جَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ، ذَاتَ يَوْمٍ، إِلَى رَسُولِ اللهِ ﷺ، وَهُوَ جَالِسٌ حَزِينٌ، قَدْ خُضِبَ بِالدِّمَاءِ، قَدْ ضَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ. فَقَالَ: مَا لَكَ؟ فَقَالَ: «**فَعَلَ بِي هٰؤُلَاءِ، وَفَعَلُوا**» قَالَ: أَتُحِبُّ أَنْ أُرِيَكَ آيَةً؟

[1] *Âl 'Imrân* 3:128.

like me to show you a sign?' He said: 'Yes, show me.' He looked at a tree on the far side of the valley and said: 'Call that tree.' So he called it, and it came walking until it stood before him. He said: 'Tell it to go back.' So he told it, and it went back to its place. Then the Messenger of Allâh ﷺ said: 'That is sufficient for me.'" (*Da'if*)

قَالَ: «نَعَمْ. أَرِنِي» فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي. قَالَ: ادْعُ تِلْكَ الشَّجَرَةَ. فَدَعَاهَا. فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ: قُلْ لَهَا فَلْتَرْجِعْ. فَقَالَ لَهَا. فَرَجَعَتْ، حَتَّى عَادَتْ إِلَى مَكَانِهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «حَسْبِي».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ١١٣ عن أبي معاوية به، ولم أجد تصريح سماع الأعمش تقدم، ح: ١٧٨.

Comments:

a. This incident occurred during the Makkan period. Anas ﷺ, might have heard from any other older Companion of the Prophet ﷺ or the Prophet, ﷺ, himself might have narrated it.

b. Walking of the tree on the order of the Prophet ﷺ, is a miracle. The purpose of this miracle was to show the great status and high rank of the Prophet ﷺ, but due to some great Divine wisdom he has to suffer the trials.

4029. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "Count for me all those who have uttered (the words of) Islâm." We said: "O Messenger of Allâh, do you fear for us when we number between six and seven hundred?" The Messenger of Allâh ﷺ said: "You do not know, perhaps you will be tested." (*Sahih*)

He (the narrator) said: "And we were tested, until a man among us would only pray in secret."

٤٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَحْصُوا لِي كُلَّ مَنْ تَلَفَّظَ بِالْإِسْلَامِ**» قُلْنَا: يَا رَسُولَ اللهِ أَتَخَافُ عَلَيْنَا، وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلُوا**».

قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّي إِلَّا سِرًّا.

تخريج: أخرجه البخاري، الجهاد والسير، باب: كتابة الإمام الناس، ح: ٣٠٦٠، من حديث أبي معاوية به تعليقًا، ومسلم، الإيمان، باب جواز الاستسرار بالإيمان للخائف، ح: ١٤٩ عن ابن نمير به.

4030. It was narrated from Ubayy bin Ka'b that on the night when he ﷺ was taken on the

٤٠٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ

قَتَادَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ ابْنِ كَعْبٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ لَيْلَةَ أُسْرِيَ بِهِ، وَجَدَ رِيحًا طَيِّبَةً. فَقَالَ: «يَا جِبْرَئِيلُ مَا هٰذِهِ الرِّيحُ الطَّيِّبَةُ؟ قَالَ: هٰذِهِ رِيحُ قَبْرِ الْمَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا. قَالَ: وَكَانَ بَدْءُ ذٰلِكَ أَنَّ الْخَضِرَ كَانَ مِنْ أَشْرَافِ بَنِي إِسْرَائِيلَ، وَكَانَ مَمَرُّهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ، فَيَطَّلِعُ عَلَيْهِ الرَّاهِبُ، فَيُعَلِّمُهُ الإِسْلَامَ، فَلَمَّا بَلَغَ الْخَضِرُ، زَوَّجَهُ أَبُوهُ امْرَأَةً، فَعَلَّمَهَا الْخَضِرُ، وَأَخَذَ عَلَيْهَا أَنْ لَا تُعْلِمَهُ أَحَدًا، وَكَانَ لَا يَقْرَبُ النِّسَاءَ، فَطَلَّقَهَا، ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَىٰ، فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لَا تُعْلِمَهُ أَحَدًا، فَكَتَمَتْ إِحْدَاهُمَا وَأَفْشَتْ عَلَيْهِ الأُخْرَىٰ. فَانْطَلَقَ هَارِبًا. حَتَّى أَتَىٰ جَزِيرَةً فِي الْبَحْرِ، فَأَقْبَلَ رَجُلَانِ يَحْتَطِبَانِ. فَرَأَيَاهُ. فَكَتَمَ أَحَدُهُمَا وَأَفْشَى الآخَرُ، وَقَالَ: قَدْ رَأَيْتُ الْخَضِرَ. فَقِيلَ: وَمَنْ رَآهُ مَعَكَ؟ قَالَ: فُلَانٌ. فَسُئِلَ فَكَتَمَ. وَكَانَ فِي دِينِهِمْ أَنَّ مَنْ كَذَبَ قُتِلَ. قَالَ: فَتَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ. فَبَيْنَمَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ، إِذْ سَقَطَ الْمُشْطُ. فَقَالَتْ: تَعِسَ فِرْعَوْنُ فَأَخْبَرَتْ أَبَاهَا. وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ. فَأَرْسَلَ إِلَيْهِمْ. فَرَاوَدَ الْمَرْأَةَ وَزَوْجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا. فَأَبَيَا. فَقَالَ: إِنِّي قَاتِلُكُمَا. فَقَالَا: إِحْسَانًا مِنْكَ إِلَيْنَا، إِنْ قَتَلْتَنَا، أَنْ تَجْعَلَنَا فِي بَيْتٍ. فَفَعَلَ». فَلَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ، وَجَدَ رِيحًا طَيِّبَةً. فَسَأَلَ جِبْرِيلَ، فَأَخْبَرَهُ.

Night Journey (*Isrâ'*), the Messenger of Allâh ﷺ noticed a good fragrance and said: "O Jibra'il, what is this good fragrance?" He said: "This is the fragrance of the grave of the hairdresser and her two sons and her husband." He said: "That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islâm. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: 'I have seen Khadir.' It was said: 'Who else saw him besides you?' He said:' So-and-so.' (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: 'May Pharaoh perish!' (The daughter) told her father

about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: 'I am going to kill you.' They said: 'It would be an act of kindness on your part, if you kill us, to put us in one grave.' So he did that." When the Prophet ﷺ was taken on the Night Journey (*Isrâ'*), he noticed a good fragrance and asked Jibril about it and he told him." ***(Da'îf)***

تخريج: [إسناده ضعيف] وانظر، ح:٢٨٧٦، ١٧٥ لعلتيه، وله شاهد عند أحمد:١/ ٣٠٩، ٣١٠ بإسناد حسن عن ابن عباس نحو المعنىٰ باختلاف كثير دون جملة منكرة: كان بدء ذلك أن الخضر كان من أشراف بني إسرائيل.

4031. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The greatest reward comes with the greatest trial. When Allâh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." ***(Hasan)***

٤٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ ابْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ. وَإِنَّ اللهَ، إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ. فَمَنْ رَضِيَ، فَلَهُ الرِّضَا. وَمَنْ سَخِطَ، فَلَهُ السُّخْطُ».**

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في الصبر على البلاء، ح:٢٣٩٦ من حديث الليث به، وقال: حسن غريب.

Comments:

Examination is beneficial for a slave. So, he has to be content with the decree of Allâh and should make all his efforts within the boundaries of the *Shari'ah*. If a slave expresses his displeasure on a trial that befalls on him, he will not avail any benefit as the trial will end at its fixed time, but the slave loses his reward and displeases his Lord.

4032. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The believer who

٤٠٣٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ: حَدَّثَنَا إِسْحَاقُ

ابْنُ يُوسُفَ عَنِ الأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى أَذَاهُمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَى أَذَاهُمْ».

mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance." (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، صفة القيامة، باب [في فضل المخالطة مع الصبر على أذى الناس]، ح:٢٥٠٧ من حديث شعبة عن الأعمش به إلا أن فيه: عن شيخ من أصحاب النبي ﷺ. وكان شعبة يرى أنه ابن عمر.

Comments:

a. Staying away from people and living in caves and forests like monks, even when evil becomes widespread, is not allowed. Instead of that, one should live in society to correct the people.

b. If one fears for his faith then he may stay in a place of seclusion.

٤٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ ابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ. مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ. وَقَالَ: بُنْدَارٌ: حَلَاوَةَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ.

وَمَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا.

وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ».

4033. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "There are three things, whoever has them has found the taste of faith (One of the narrators) Bundâr said: 'The sweetness of faith; When he loves a man and only loves him for the sake of Allâh. When Allâh and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allâh has saved him from it." (*Sahih*)

تخريج: أخرجه البخاري، الإيمان، باب من كره أن يعود في الكفر ... الخ، ح:٢١/ ٦٠٤١ من حديث شعبة به، ومسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح:٤٣/٦٨ عن ابن المثنى وابن بشار به.

Comments:

a. Love for the sake of Allâh means that the love of a friend should not be based on family, tribe, language, country or any mundane benefit, rather the basis of love should be for his piousness and adherence to Islam.

b. The sign of deep love of Allâh and His Prophet ﷺ, is that when the requirements of the wife, children, parents, friends, relatives, or other such matters contradict the Islamic *Shari'ah,* then one should stick to the rulings of Allâh and His Prophet ﷺ, ignoring them and their discontentment.

4034. It was narrated from Abu Dardâ' that my close friend ﷺ advised me: "Do not associate anything with Allâh, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allâh. And do not drink wine, for it is the key to all evil." (***Hasan***)

٤٠٣٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، [قَالَا]: حَدَّثَنَا رَاشِدٌ أَبُو مُحَمَّدٍ الْحِمَّانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: أَوْصَانِي خَلِيلِي ﷺ، أَنْ: «لَا تُشْرِكْ بِاللهِ شَيْئًا، وَإِنْ قُطِّعْتَ وَحُرِّقْتَ. وَلَا تَتْرُكْ صَلَاةً مَكْتُوبَةً، مُتَعَمِّدًا. فَمَنْ تَرَكَهَا، مُتَعَمِّدًا، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ. وَلَا تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ».

تخريج: [حسن] تقدم، ح:٣٣٧١، وأخرجه الخطيب في موضح أوهام الجمع والتفريق:١/ ١١٨ من حديث عبدالوهاب به، وحسنه البوصيري.

Comments:

a. Polytheism (setting partners with Allah) is the greatest sin, so it should be avoided in all circumstances, no matter how severe they are.
b. Sacrificing one's life for the sake of monotheism (Oneness of Allâh) is a cause of great pride.
c. The greatest sin after polytheism is neglecting prayers, which is similar to disbelief.
d. Drunkenness covers one's mind, thus it becomes easy for such a person to commit any sin. Therefore, a Muslim should avoid all kinds of intoxicants.

Chapter 24. Hard Times

(المعجم ٢٤) - بَابُ شِدَّةِ الزَّمَانِ

(التحفة ٢٤)

4035. Mu'âwiyah said: "I heard the Prophet ﷺ say: 'There is nothing left of this world except trials and tribulations.'" (***Hasan***)

٤٠٣٥ - حَدَّثَنَا غِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - سَمِعْتُ ابْنَ جَابِرٍ يَقُولُ - قَالَ: سَمِعْتُ أَبَا عَبْدِ رَبٍّ يَقُولُ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ: «لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا بَلَاءٌ وَفِتْنَةٌ».

تخريج: [**إسناده حسن**] أخرجه ابن المبارك في الزهد، ص:٢١١، ح:٥٩٦، ومن طريقه أحمد:٤/ ٩٤ من حديث ابن جابر به، وصححه ابن حبان، ح:١٨٢٨، والبوصيري.

Comments:

Trials come in all stages of life; comfort is a trial, and discomfort is also a trial. So, a believer should always perceive the dearest act to Allâh and should put it into practice.

4036. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the *Ruwaibidah* will decide matters.' It was said: 'Who are the *Ruwaibidah*?' He said: 'Vile and base men who control the affairs of the people.'" (***Hasan***)

٤٠٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ عَنْ إِسْحَاقَ بْنِ أَبِي الْفُرَاتِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ. يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ. وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الأَمِينُ. وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: الرَّجُلُ التَّافِهُ فِي أَمْرِ الْعَامَّةِ».

تخريج: [حسن] أخرجه أحمد:٢/ ٢٩١ عن يزيد به ببعض الاختلاف، وصححه الحاكم:٤/ ٤٦٥، ٤٦٦، ٥١٢، والذهبي، وله شواهد عند أحمد:٢/ ٣٣٨، ٣/ ٢٢٠ وغيره.

Comments:

a. In order to maintain peace in a society, good character should be appreciated and evils should be discouraged.

b. If a pious and trustworthy person is not granted the position that he deserves, instead fibs and charming sayings of a liar and imposter are accepted, then no field of society will be free from deterioration.

4037. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: 'Would that I were in the place of the

٤٠٣٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ،

occupant of this grave!' And the reason for that will not be any religious motive, rather it will be because of calamity." (*Sahih*)

فَيَتَمَرَّغُ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ. إِلَّا الْبَلَاءُ».

تخريج: أخرجه مسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ، ح:١٥٧/ ٥٤ بعد، ح:٢٩٠٧ من حديث ابن فضيل به.

Comments:

a. Asking Allâh's help in hardships and trying to change matters from bad to good is the best way.
b. Wishing for death due to mundane matters is not allowed.
c. The concern of safekeeping and defending religion should be more important than protecting one's mundane interests.

4038. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will be picked over just as (good) dates are selected (separated) from its bad ones. So the best of you will be taken and the worst of you will be left, so die if you can." (*Hasan*)

٤٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي حُمَيْدٍ، يَعْنِي مَوْلَىٰ مُسَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَتُنْتَقَوُنَّ كَمَا يُنْتَقَىٰ التَّمْرُ مِنْ أَغْفَالِهِ. فَلْيَذْهَبَنَّ خِيَارُكُمْ، وَلَيَبْقَيَنَّ شِرَارُكُمْ. فَمُوتُوا إِنِ اسْتَطَعْتُمْ».

تخريج: [حسن] أخرجه الحاكم:٤/ ٤٣٤ من حديث طلحة به، وصححه، ووافقه الذهبي، وله لون آخر عند ابن حبان في صحيحه، ح:١٨٣٣، وله شاهد عند البخاري، ح:٦٤٣٤، وآخر عند ابن حبان، ح:١٨٣٢، وصححه الحاكم:٤/ ٤٣٤، ووافقه الذهبي.

Comments:

Pious people will exist in all times but they will decrease gradually, and when they are totally extinct, the Day of Judgment will occur.

4039. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the

٤٠٣٩ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ الْجَنَدِيُّ عَنْ أَبَانَ بْنِ صَالِحٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْدَادُ الأَمْرُ إِلَّا شِدَّةً. وَلَا الدُّنْيَا إِلَّا إِدْبَارًا. وَلَا النَّاسُ إِلَّا شُحًّا. وَلَا

only Mahdi (after Muhammad ﷺ) is 'Eisa bin Maryam." (*Da'if*)

تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ. وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ».

تخريج: [إسناده ضعيف] أخرجه الحاكم في المستدرك: ٤/ ٤٤١ من حديث يونس به، وقال الذهبي: وهو منكر جدًا(ميزان: ٤/ ٤٨١)، وكذا قال النسائي وغيره، فيه أربع علل(١) عنعنة الحسن البصري(٢) جهالة الجندي ولم يثبت توثيقه عن ابن معين كما حققته في تخريج النهاية، ح: ١٠٧(٣) الاختلاف في السند(٤) * أبان لم يسمع من الحسن، ذكره ابن الصلاح في أماليه، ولبعض الحديث(الشطر الأول) شواهد ضعيفة.

Comments:

a. The Prophet Muhammad ﷺ is the last Prophet. Therefore, only the Day of Judgment is left after him.

b. A Muslim should try his best to safeguard his faith during the temptations that are constantly growing at present times. He also should struggle, by all means, against those who spread beliefs and customs that are contrary to Islam.

Chapter 25. The Portents Of The Hour

(المعجم ٢٥) - بَابُ أَشْرَاطِ السَّاعَةِ (التحفة ٢٥)

4040. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "I and the Hour have been sent like these two," and he held up his two fingers together. (*Sahih*)

٤٠٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَ أَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ، كَهَاتَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ.

تخريج: أخرجه البخاري، الرقاق، باب قول النبي ﷺ بعثت أنا والساعة كهاتين ... الخ، ح: ٦٥٠٥ من حديث أبي بكر بن عياش به، وتابعه إسرائيل(تغليق التعليق: ٥/ ١٧٧).

4041. It was narrated that Hudhaifah bin Asid said: "The Prophet ﷺ looked out at us from a room, when we were talking about the Hour. He said: 'The Hour will not begin until there are ten signs: *Dajjâl*, (False Christ), the smoke, and the rising of the sun from the west.'" (*Sahih*)

٤٠٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: اطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: الدَّجَّالُ، وَالدُّخَانُ، وَطُلُوعُ الشَّمْسِ

مِنْ مَغْرِبِهَا».

تخريج: أخرجه مسلم، الفتن، باب في الآيات التي تكون قبل الساعة، ح:٢٩٠١ من حديث سفيان الثوري به.

Comments:

This *Hadith* is mentioned in chapter 28. See *Hadith* number 4055.

٤٠٤٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ، وَهُوَ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي خِبَاءٍ مِنْ أَدَمٍ. فَجَلَسْتُ بِفِنَاءِ الْخِبَاءِ. فَقَالَ رَسُولُ اللهِ ﷺ: «ادْخُلْ يَا عَوْفُ» فَقُلْتُ: بِكُلِّي؟ يَا رَسُولَ اللهِ قَالَ: «بِكُلِّكَ» ثُمَّ قَالَ: «يَا عَوْفُ احْفَظْ خِلَالًا سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي» قَالَ: فَوَجَمْتُ عِنْدَهَا وَجْمَةً شَدِيدَةً. فَقَالَ: «قُلْ: إِحْدَى، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ. ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهِدُ اللهُ بِهِ ذَرَارِيَّكُمْ وَأَنْفُسَكُمْ، وَيُزَكِّي بِهِ أَعْمَالَكُمْ. ثُمَّ تَكُونُ الأَمْوَالُ فِيكُمْ. حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيَظَلَّ سَاخِطًا. وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ. لَا يَبْقَى بَيْتُ مُسْلِمٍ إِلَّا دَخَلَتْهُ. ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةٍ، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا».

4042. 'Awf bin Mâlik Al-Ashja'i said: "I came to the Messenger of Allâh ﷺ during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allâh ﷺ said: 'Enter, O 'Awf.' I said, 'All of me, O Messenger of Allâh?' He said: "All of you.' Then he said: 'O 'Awf, remember six things (that will occur) before the Hour comes, one of which is my death.' I was very shocked and saddened at that. He said: 'Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinâr he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;[1] then there will be a treaty between you and the Romans, then they will betray you and march against you with

[1] Which refers to the fitnah that occurred after the death of 'Uthman ﷺ, according to the commentaries. See no. 317 of Al-Bukhari and the comments of Ibn Hajar.

eighty banners, under each of which will be twelve thousand (troops).''' (*Sahih*)

تخريج: أخرجه البخاري، الجزية والموادعة، باب ما يحذر من الغدر، ح:٣١٧٦ من حديث الوليد به.

Comments:

'Tribulation that will not leave any Muslim house untouched' may refer to many things. For example, pictures of living things that are forbidden in Islam. Many people keep the pictures of their elders, pious people, children, scholars or their spiritual leaders to get the blessings through them. If one escapes from such pictures he cannot escape from the pictures that are in newspapers, magazines or in the course books of the children. Due to government orders in some Muslim lands, keeping pictures in every house in the form of passports, identity cards etc., became compulsory for everyone. The bad effects of pictures have also spread largely through TV, VCR, cable T.V., internet etc. Another example of temptation that has entered every house is music. Sometime ago it was used only with songs in films and special arrangements were made in order to listen to it, but later it became common through radio, television and the like media. Now it is played everywhere; in houses, shops, buses, cars, taxies etc. Moreover, its use in praise of the Prophet ﷺ, and polytheistic poetry made its prohibition so light that it is no more considered forbidden.

4043. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you." (***Hasan***)

٤٠٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ: حَدَّثَنَا عَمْرٌو، مَوْلَى الْمُطَّلِبِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ. وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ**».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ماجاء في الأمر بالمعروف والنهي عن المنكر، ح:٢١٧٠ من حديث الدراوردي به، وقال: حسن، وقال الذهبي، حديث منكر * عبدالله الأنصاري لم يعرفه ابن معين، ووثقه ابن حبان، والترمذي.

4044. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ came out one day to the people, and a man came to him and said: 'O Messenger of Allâh,

٤٠٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، يَوْمًا بَارِزًا لِلنَّاسِ. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا

when will the Hour be?' He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allâh.' Then the Messenger of Allâh ﷺ recited the words: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse)."[1] (*Sahih*)

رَسُولَ اللهِ مَتَى السَّاعَةُ؟ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَلٰكِنْ سَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا، فَذٰاكَ مِنْ أَشْرَاطِهَا. وَإِذَا كَانَتِ الْحُفَاةُ الْعُرَاةُ رُؤُسَ النَّاسِ، فَذٰاكَ مِنْ أَشْرَاطِهَا. وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ، فَذٰاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» فَتَلَا رَسُولُ اللهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾ الآيَةَ. [لقمان: ٣٤]

تخريج: [صحيح] تقدم، ح: ٦٤.

Comments:

This *Hadith* with complete details has been mentioned among the *Ahâdith* in the preface. (See *Hadith*: 64)

4045. It was narrated that Anas bin Mâlik said: "Shall I not tell you a *Hadith* that I heard from the Messenger of Allâh ﷺ, which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women." (*Sahih*)

٤٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي. سَمِعْتُهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَا، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَيَبْقَى النِّسَاءُ. حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً، قَيِّمٌ وَاحِدٌ».

[1] *Luqmân* 31: 34.

تخريج: أخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح:٨١ من حديث شعبة به، ومسلم، العلم، باب رفع العلم وقبضه وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧١ عن ابن بشار به.

Comments:

a. 'No one will tell you' means that all the Companions who heard this *Hadith* from the Prophet ﷺ, have died. Anas, ﷺ, was the last Companion who died in Basrah. He died in the year 91 A.H.

b. 'Knowledge will be taken away' means proficient and religious scholars will die, and their death will lead to the disappearance of religious guidance. Therefore, the people will become ignorant in their religious matters, even though they will be excellent in their worldly matters.

c. Due to the prevalence of obscenity people no longer will feel disgust from immodesty. Nowadays, our poetry, novels, films and the like are totally dedicated to spreading immorality.

4046. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed.'" (*Da'if*)

٤٠٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَيَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ، مِنْ كُلِّ عَشَرَةٍ، تِسْعَةٌ»**.

تخريج: **[ضعيف لشذوذه]** أخرجه أحمد:٢/ ٢٦١، ٣٤٦، ٤١٥ من حديث محمد بن عمرو به، وصححه البوصيري، وهو سند حسن، ولكنه شاذ لمخالفة حديث مسلم، ح:٢٨٩٤/ ٢٩ فيقتل من كل مائة تسعة وتسعون والله أعلم.

Comments:

The reason of informing this incident in anticipation is that sensible persons should not crave wealth and should not waste their lives taking part in wars.

4047. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and *Harj* increases." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing, killing," three times. (***Sahih***)

٤٠٤٧ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لَا تَقُومُ السَّاعَةُ حَتَّى يَفِيضَ الْمَالُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ»** قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللهِ قَالَ: **«الْقَتْلُ. الْقَتْلُ. الْقَتْلُ»** ثَلَاثًا.

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٥٧ من حديث العلاء به مطولاً هذا طرف منه، وصححه البوصيري، وله شواهد كثيرة عند مسلم وغيره.

Comments:

a. Abundance of wealth is not a proof or evidence of tranquility and peace of mind if there is no faith and piety.
b. Tribulations here might refer to many types of partialities that lead to fight and murder. They might even refer to the matters that are harmful for one's faith, especially when people are away from the religious knowledge.

Chapter 26. The Disappearance Of The Qur'ân And Knowledge

(المعجم ٢٦) - بَابُ ذَهَابِ الْقُرْآنِ وَالْعِلْمِ (التحفة ٢٦)

4048. It was narrated that Ziyâd bin Labid said: "The Prophet ﷺ mentioned something and said: 'That will be at the time when knowledge (of Qur'ân) disappears.' I said: 'O Messenger of Allâh, how will knowledge disappear when we read the Qur'ân and teach it to our children, and our children will teach it to their children, until the Day of Resurrection?' He said: 'May your mother be bereft of you, O Ziyâd! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?'" (*Da'if*)

٤٠٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَبِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئًا، فَقَالَ: «ذَاكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ» قُلْتُ: يَا رَسُولَ اللهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا وَيُقْرِئُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ زِيَادُ، إِنْ كُنْتُ لأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ. أَوَ لَيْسَ هٰذِهِ الْيَهُودُ وَالنَّصَارَىٰ يَقْرَؤُونَ التَّوْرَاةَ وَالإِنْجِيلَ، لَا يَعْلَمُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٦٠، ٢١٨ عن وكيع به، وصححه ابن كثير في تفسيره، والحاكم على شرط الشيخين: ٣/ ٥٩٠، ووافقه الذهبي، ورواه عمرو بن مرة عن سالم به (أحمد: ٤/ ٢١٩، ومن طريقه الحاكم: ١/ ١٠٠)، وأعله البوصيري بالانقطاع، ونقل عن البخاري قال: لم يسمع سالم من زياد بن لبيد، وله شاهد منقطع عند الطبراني (كبير: ٥/ ٢٦٥).

Comments:

'Knowledge of Qur'ân' does not mean only reciting its words, rather it means following its rulings and changing life entirely according to its teachings.

4049. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites[1] and charity are. The Book of Allâh will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: "We saw our fathers saying these words: *'Lâ ilâha illallâh'* so we say them too." Silah said to him: "What good will (saying): *Lâ ilâha illallâh* do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?" Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: "O Silah! It will save them from Hell," three times. ***(Da'if)***

٤٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رِبْعِيِّ ابْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَدْرُسُ الْإِسْلَامُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ. حَتَّى لَا يُدْرَىٰ مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ. وَلَيُسْرَىٰ عَلَى كِتَابِ اللهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَىٰ طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هٰذِهِ الْكَلِمَةِ: لَا إِلٰهَ إِلَّا اللهُ. فَنَحْنُ نَقُولُهَا**» فَقَالَ لَهُ صِلَةُ: مَا تُغْنِي عَنْهُمْ: لَا إِلٰهَ إِلَّا اللهُ، وَهُمْ لَا يَدْرُونَ مَا صَلَاةٌ وَلَا صِيَامٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا. كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ، فَقَالَ: «**يَا صِلَةُ تُنْجِيهِمْ مِنَ النَّارِ**». ثَلَاثًا.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/ ٤٧٣، ٥٤٥ من حديث أبي معاوية به، ولم أجد تصريح سماعه، وخالفه محمد بن فضيل فرواه عن أبي مالك عن ربعي عن حذيفة به موقوفًا (الدعاء له ص: ٣٠، ح: ١٥)، ومع ذلك صححه البوصيري، والحاكم على شرط مسلم، ووافقه الذهبي.

Comments:

During the time of afflictions, even a few deeds are sufficient for salvation, because practicing even a few teachings of Islam also becomes very difficult at that time. In Russia, during the communist rule they tried very systematically to deprive Muslims of their religion. Therefore, Muslims in Russia and in other communist countries were forced to give up Islam to the extent that they forgot everything about Islam except its name.

[1] Rites; meaning of *Hajj* and *'Umrah*.

4050. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much *Harj*. And *Harj* means killing." (***Sahih***)

٤٠٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ**» وَالْهَرْجُ: الْقَتْلُ.

تخريج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح:٧٠٦٢، ٧٠٦٣ من حديث الأعمش به، ومسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧٢ عن ابن نمير به.

4051. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (***Sahih***)

٤٠٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا. يَنْزِلُ [فِيهَا] الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ**» قَالُوا: يَا رَسُولَ اللهِ وَمَا الْهَرْجُ؟ قَالَ: «**الْقَتْلُ**».

تخريج: [صحيح] انظر الحديث السابق.

4052. It was narrated from Abu Hurairah in a *Marfu'* report (meaning, attributed to the Prophet ﷺ): "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (***Sahih***)

٤٠٥٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «**يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيُلْقَىٰ الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ**» قَالُوا: يَا رَسُولَ اللهِ وَمَا الْهَرْجُ؟ قَالَ: «**الْقَتْلُ**».

تخريج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح:٧٠٦١ من حديث عبد الأعلى به، ومسلم، العلم، رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧٢/ ١٢ عن أبي بكر بن أبي شيبة به.

Chapter 27. The Disappearance Of Honesty

(المعجم ٢٧) - بَابُ ذَهَابِ الأَمَانَةِ

(التحفة ٢٧)

4053. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ told us two *Ahâdith*, one of which I have seen, and I am still waiting for the other. He told us: 'Honesty was preserved in the roots of men's hearts' – (One of the narrators) Tanâfisi said: 'Meaning in the middle of men's hearts' – 'Then the Qur'ân was revealed and we learned (it) from the Qur'ân and from the *Sunnah*.' Then he told us about its disappearance, saying; 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'" Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: "People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart."

٤٠٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ: قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا: «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ» قَالَ الطَّنَافِسِيُّ: يَعْنِي وَسْطَ قُلُوبِ الرِّجَالِ. وَنَزَلَ الْقُرْآنُ. فَعَلِمْنَا مِنَ الْقُرْآنِ وَعَلِمْنَا مِنَ السُّنَّةِ.

ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتُرْفَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ، فَتُنْزَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْمَجْلِ. كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا، وَلَيْسَ فِيهِ شَيْءٌ».

ثُمَّ أَخَذَ حُذَيْفَةُ كَفًّا مِنْ حَصًى، فَدَحْرَجَهُ عَلَى سَاقِهِ.

قَالَ: «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ وَلَا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ. حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا. وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَعْقَلَهُ وَأَجْلَدَهُ وَأَظْرَفَهُ وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ. وَلَسْتُ أُبَالِي أَيَّكُمْ بَايَعْتُ. لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّ عَلَيَّ إِسْلَامُهُ. وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّ عَلَيَّ سَاعِيهِ. فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لِأُبَايِعَ إِلَّا

فُلَانًا وَفُلَانًا.

"There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so." (*Sahih*)

تخريج: أخرجه البخاري، الرقاق، باب رفع الأمانة، ح:٦٤٩٧/ ٧٠٨٦، ٧٢٧٦ من حديث الأعمش به، ومسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح:١٤٣/ ٢٣٠ من حديث وكيع به.

Comments:

a. The reason of the comparison to a blister, is that a blister, due to its swelling, seems as an important thing, while it does not contain anything. Similarly, people will seem to be religious and pious, but their hearts will be empty from goodness.

b. In a non-Islamic society cheating and fraud is considered an art and it is even praised, a Muslim should avoid such practice.

٤٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ. فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ، لَمْ تَلْقَهُ إِلَّا مَقِيتًا مُمَقَّتًا. فَإِذَا لَمْ تَلْقَهُ إِلَّا مَقِيتًا مُمَقَّتًا، نُزِعَتْ مِنْهُ الْأَمَانَةُ. فَإِذَا نُزِعَتْ مِنْهُ الْأَمَانَةُ، لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا، فَإِذَا لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا، نُزِعَتْ مِنْهُ الرَّحْمَةُ. فَإِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ، لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلَعَّنًا، فَإِذَا لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلَعَّنًا، نُزِعَتْ مِنْهُ رِبْقَةُ الْإِسْلَامِ».

4054. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When Allâh wants to destroy a person, He takes away modesty from him, and when modesty is taken away from him, you will only see him with the wrath of Allâh upon him, and he will be hated by people. When you only see him with the wrath of Allâh upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and accursed, and when you only see him as rejected and

accursed, then the bond of Islam will be taken away from him." (*Maudu'*)

تخريج: [إسناده موضوع] وضعفه البوصيري لضعف سعيد بن سنان الحنفي الكندي الحمصي أبي مهدي، وهو متروك، ورماه الدارقطني وغيره بالوضع.

Chapter 28. Signs (Of The Day Of Judgment)

(المعجم ٢٨) - بَابُ الْآيَاتِ (التحفة ٢٨)

4055. It was narrated that Hudhaifah bin Asid, Abu Sarihah, said: "The Messenger of Allâh ﷺ looked out from a room, when we were talking about the Hour. He said: 'The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); *Dajjâl;* the smoke; the beast; Gog and Magog people; the appearance of 'Eisa bin Maryam, ﷺ the earth collapsing three times – once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday." (*Sahih*)

٤٠٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَبِي الطُّفَيْلِ الْكِنَانِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، أَبِي سَرِيحَةَ قَالَ: اطَّلَعَ رَسُولُ اللهِ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَالدَّجَّالُ. وَالدُّخَانُ. وَالدَّابَّةُ. وَيَأْجُوجُ وَمَأْجُوجُ. وَخُرُوجُ عِيسى ابْنِ مَرْيَمَ، عَلَيْهِ السَّلَامُ. وَثَلَاثُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ. وَخَسْفٌ بِالْمَغْرِبِ. وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنِ أَبْيَنَ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ. تَبِيتُ مَعَهُمْ إِذَا بَاتُوا. وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا».

تخريج: [صحيح] تقدم، ح: ٤٠٤١.

Comments:

a. The rising of the sun from the west shows the end of the system of this world and beginning of the stages of the Day of Judgment. Therefore, repentance is not accepted at that time, just as it is not accepted at the time of death when the death angels appear.

b. The trial of *Dajjâl* (False christ) will be a very great trial. He will be the leader of the Jews and will misguide many Muslims.

4056. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Hasten to do good deeds (before) six things (happen):

٤٠٥٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ،

The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, *Dajjâl* (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection)." (***Hasan***)

عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَالدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ».

تخريج: [إسناده حسن] وحسنه البوصيري، وله شاهد عند مسلم، الفتن، باب في بقية من أحاديث الدجال، ح:٢٩٤٧/١٢٨، ١٢٩ من حديث أبي هريرة به.

Comments:

a. The door of repentance will be closed when the sun rises from the west. So, one should engage himself with good deeds and prepare well to protect himself from Hell.

b. Good deeds could be done only in this life, so this opportunity finishes after one's death. Therefore, one should seize this opportunity as much as possible.

c. There are many temptations in which a person may go astray. So, if he has performed good deeds prior to such temptations, Allâh may bless him and protect him from them.

4057. It was narrated from Anas bin Mâlik that Abu Qatâdah said: "The Messenger of Allâh ﷺ said: 'The (lesser) signs (will come) after two hundred (years).'" (***Da'if***)

٤٠٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْآيَاتُ بَعْدَ الْمِائَتَيْنِ».

تخريج: [إسناده ضعيف جدًا] أخرجه العقيلي:٣/٣٢٩ من حديث الحسن بن علي الصمداني به، وصححه الحاكم:٤/٤٢٨ على شرط الشيخين، فتعقبه الذهبي بقوله: أحسبه موضوعًا وعون ضعفوه، وأورده ابن الجوزي في الموضوعات:٣/١٩٧، ١٩٨، وضعفه البوصيري
* عون ضعيف كما في التقريب وغيره.

4058. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty

٤٠٥٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُغَفَّلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: فَأَرْبَعُونَ سَنَةً، أَهْلُ بِرٍّ

وَتَقْوَىٰ. ثُمَّ الَّذِينَ يَلُونَهُمْ إِلَى عِشْرِينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَرَاحُمٍ وَتَوَاصُلٍ. ثُمَّ الَّذِينَ يَلُونَهُمْ، إِلَى سِتِّينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَدَابُرٍ وَتَقَاطُعٍ. ثُمَّ الْهَرْجُ الْهَرْجُ. النَّجَا النَّجَا».

years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be *Harj* after *Harj* (killing). Seek deliverance, seek deliverance." **(*Da'if*)**

تخريج: (الف) [إسناده ضعيف] وضعفه البوصيري لضعف يزيد تقدم، ح: ۱۰۸۰، وعبدالله ابن مغفل مجهول(تقريب).

حدّثنا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَازِمٌ أَبُو مُحَمَّدٍ الْعَنَزِيُّ: حَدَّثَنَا الْمِسْوَرُ بْنُ الْحَسَنِ عَنْ أَبِي مَعْنٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: كُلُّ طَبَقَةٍ أَرْبَعُونَ عَامًا، فَأَمَّا طَبَقَتِي وَطَبَقَةُ أَصْحَابِي، فَأَهْلُ عِلْمٍ وَإِيمَانٍ. وَأَمَّا الطَّبَقَةُ الثَّانِيَةُ، مَا بَيْنَ الأَرْبَعِينَ إِلَى الثَّمَانِينَ، فَأَهْلُ بِرٍّ وَتَقْوَىٰ». ثُمَّ ذَكَرَ نَحْوَهُ.

Another chain from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "My nation will pass through five stages, each of which will last for forty years. During my stage and that of my Companions, they will be people of knowledge and faith. The second stage, from forty to eighty years, will be people of righteousness and piety." Then he mentioned something similar. **(*Da'if*)**

تخريج: (ب) [إسناده ضعيف جدًا، باطل] وقال البوصيري:[هذا إسناد ضعيف، أبو معن والمسور بن الحسن وخازم العنزي مجهولون، قال أبو حاتم: هذا الحديث باطل وقال الذهبي في المسور: حديثه منكر]، وله شواهد موضوعة عند ابن حبان (مجروحين :٢/ ١٧١)، وابن الجوزي (موضوعات:٣/ ١٩٦، ١٩٧) وغيرهما.

Chapter 29. The Earth Collapsing

(المعجم ٢٩) - بَابُ الْخُسُوفِ

(التحفة ٢٩)

٤٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ

4059. It was narrated from 'Abdullâh that the Prophet ﷺ said: "Just before the Hour comes there will be transformations, the earth collapsing, and *Qadhf*. (i.e.

the throwing of stones perhaps as a means of punishment —maybe it refers to landslides)." (*Sahih*)

ﷺ، قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ مَسْخٌ وَخَسْفٌ وَقَذْفٌ».

تخريج: [صحيح] أخرجه أبونعيم في الحلية:٧/ ١٢١ من حديث بشير به، وأعله البوصيري بالانقطاع بين سيار وطارق، وله شواهد انظر، ح:٤٠٦١ .

Comments:

a. The incidents of metamorphosis of human beings occurred in previous nations as those who hunted fishes on Saturday were transformed into monkeys. (See *Surat Al-A'râf* 7:163-166.) Before the Day of Judgment such incidents will take place in this nation too.

b. The rain of stones was sent upon the sexually immoral people of Lot (Lut) ﷺ (See *Surat Hud* 11:82). And Karah (Qârun) was sunk down in the earth. (*Surat Qasas* 28:81). Such punishments will befall sinful people of this nation before the Day of Judgment.

4060. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "At the end of my nation there will be the earth collapsing, transformations, and *Qadhf*." (*Sahih*)

٤٠٦٠ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ».

تخريج: [صحيح] أخرجه عبد بن حميد، ح:٤٥٢، والطبراني:٦/ ١٥٠، ح:٥٨١٠ من حديث عبدالرحمٰن تقدم، ح:٢٣٨ به، ومن أجله ضعفه البوصيري، وله شواهد منها الحديث الآتي.

4061. It was narrated from Nâfi' that a man came to Ibn 'Umar and said: "So-and-so sends his *Salâm* to you." He said: "I have heard that he has introduced innovations (into Islâm). If he has indeed introduced innovations, then do no convey my *Salâm* to him, for I heard the Messenger of Allâh ﷺ say: 'There will be among my nation – or among this nation – transformations, the earth collapsing, and *Qadhf*.' That was concerning *Ahlul-Qadar*." (*Hasan*)

٤٠٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا أَبُو صَخْرٍ عَنْ نَافِعٍ أَنَّ رَجُلًا أَتَىٰ ابْنَ عُمَرَ فَقَالَ: إِنَّ فُلَانًا يُقْرِئُكَ السَّلَامُ. قَالَ: إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ. فَإِنْ كَانَ قَدْ أَحْدَثَ، فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَكُونُ فِي أُمَّتِي - أَوْ فِي هٰذِهِ الْأُمَّةِ - مَسْخٌ وَخَسْفٌ وَقَذْفٌ» وَذٰلِكَ فِي أَهْلِ الْقَدَرِ.

تخريج: [إسناده حسن] أخرجه أبوداود، السنة، باب من دعا إلى السنة، ح:٤٦١٣ من حديث أبي صخر حميد بن زياد به، وأخرجه الترمذي ، ح:٢١٥٢ عن ابن بشار به، وقال: حسن صحيح غريب.

Comments:

The affliction of the denial of the Divine Decree started in the era of the Companions of the Prophet ﷺ. Ibn Umar ؓ, considering the enormity of their sin, guessed that such punishments will afflict such people.

4062. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be among my nation collapsing of the earth, transformations, and *Qadhf*." (*Sahih*)

٤٠٦٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ»**.

تخريج: [صحيح] أخرجه أحمد:٢/١٦٣ من حديث الحسن بن عمرو به، وأعله البوصيري بالانقطاع، والحديث السابق شاهد له، وذكره الحاكم في المستدرك: ٤/ ٤٤٥.

Chapter 30. The Army Of Al-Baydâ'

(المعجم ٣٠) - بَابُ جَيْشِ الْبَيْدَاءِ (التحفة ٣٠)

4063. Hafsah narrated that she heard the Messenger of Allâh ﷺ say: "An invading army will come towards this House until, when they are in Baydâ', the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them." When the army of Hajjâj came, we thought that they were (the ones mentioned in this *Hadith*). A man said: "I bear witness that you did not attribute a lie to Hafsah and that Hafsah did not attribute a lie to the Prophet ﷺ." (*Sahih*)

٤٠٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: **«لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ. حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ، خُسِفَ بِأَوْسَطِهِمْ. وَيَتَنَادَىٰ أَوَّلُهُمْ آخِرَهُمْ. فَيُخْسَفُ بِهِمْ. فَلَا يَبْقَىٰ مِنْهُمْ إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ»**.

فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ، ظَنَنَّا أَنَّهُمْ هُمْ. فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، ـ حرمة الحرم، ح:٢٨٨٣ من حديث سفيان به، وصححه الحاكم:٤/ ٤٢٩، ٤٣٠، والذهبي، وهو في صحيح مسلم:٤/ ٢٢٠٩، ٢٢١٠، ح:٢٨٨٣، الفتن، باب الخسف بالجيش الذي يؤم البيت من حديث سفيان بن عيينة به باختلاف يسير.

Comments:

a. Abdullâh bin Safwân ﷺ, was among the young Companions of the Prophet ﷺ, and one of the supporters of Abdullah bin Zubair ﷺ. He attained martyrdom holding the cover of Ka'bah during the invasion of Hajjâj bin Yusuf in Makkah. His father Safwân bin Umayyah ﷺ, died close to the period when Uthman ﷺ, became a martyr. (*Taqribut-Tahdhib*).
b. Baid' is the smooth ground in which nothing grows (desert). There is a place called Baydâ' located between Makkah and Al-Madinah. Probably, the second meaning is meant in the *Hadith*.
c. This incident will take place close to the Day of Judgment.

4064. It was narrated from Safiyyah that the Messenger of Allâh ﷺ said: "People will not stop attacking this House until an army attacks, until when they are in Baidâ', the first and the last of them will be swallowed by the earth, and the middle of them will not be saved."' I said: "What if there are those among them who were forced (to join the army)?" He said: "Allâh will resurrect them according to what is in the hearts." (*Sahih*)

٤٠٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهِبِيِّ، عَنْ مُسْلِمِ ابْنِ صَفْوَانَ، عَنْ صَفِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ، حَتَّى يَغْزُوَ جَيْشٌ. حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ. وَلَمْ يَنْجُ أَوْسَطُهُمْ»**. **قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يُكْرَهُ؟ قَالَ: «يَبْعَثُهُمُ اللهُ عَلَى مَا فِي أَنْفُسِهِمْ»**.

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب ماجاء في الخسف، ح:٢١٨٤ من حديث أبي نعيم، الفضل بن دكين به، وقال: حسن صحيح، والحديث السابق شاهد له.

4065. It was narrated that Umm Salamah said: "The Prophet ﷺ mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allâh, perhaps there will be some among them who

٤٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ نَصْرُ ابْنُ عَلِيٍّ، وَ هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أُمِّ سَلَمَةَ قَالَتْ: ذَكَرَ النَّبِيُّ ﷺ الْجَيْشَ الَّذِي يُخْسَفُ

were forced (to join them)?' He said: 'They will be resurrected according to their intentions.'"

بِهِمْ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ لَعَلَّ فِيهِمُ الْمُكْرَهُ؟ قَالَ: «إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب حديث الخسف بجيش البيداء، ح:٢١٧١ عن نصر بن علي به، وانظر الحديثين السابقين.

Comments:

a. Sometimes Allâh's punishment inflicts those who involve themselves in committing great major sins in this life.
b. Punishment of Allâh also inflicts those who live with evil people.

Chapter 31. The Beast Of The Earth

(المعجم ٣١) - بَابُ دَابَّةِ الْأَرْضِ

(التحفة ٣١)

4066. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Beast will emerge and will have with it the seal of Sulaimân bin Dâwud and the staff of Musa bin 'Imrân ﷺ. It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal, until the inhabitants of a cluster of houses will gather together; then one will say 'O believer!' And to another 'O disbeliever.'" (***Da'if***)

Another chain with similar wording.

٤٠٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى ابْنِ عِمْرَانَ، عَلَيْهِمَا السَّلَامُ. فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا. وَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، حَتَّى أَنَّ أَهْلَ الْحِوَاءِ لَيَجْتَمِعُونَ. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَيَقُولُ هٰذَا: يَا كَافِرُ».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ إِبْرَاهِيمُ ابْنُ يَحْيَىٰ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ.

وَقَالَ فِيهِ مَرَّةً. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَهٰذَا: يَا كَافِرُ

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن،[باب ومن] سورة النمل، ح:٣١٨٧ من حديث حماد به، وقال: حسن غريب * علي بن زيد تقدم حاله، ح:١١٦، وشيخه مجهول (تقريب) له عن أبي هريرة ثلاثة أحاديث منكرة، قاله ابن القطان.

Comments:

The emergence of the creature from the earth (*Dâbatul-Ardh*) is also mentioned in other Sound *Ahâdith*. (See: 4055, 4056)

4067. 'Abdullâh bin Buraidah narrated that his father said: "The Messenger of Allâh ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allâh ﷺ said: 'The Beast will emerge from this spot – span by a span. (i.e., the size of that spot).'" (*Da'if*)

٤٠٦٧ – حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو، زُنَيْجٌ: حَدَّثَنَا أَبُو تُمَيْلَةَ: حَدَّثَنَا خَالِدُ ابْنُ عُبَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: ذَهَبَ بِي رَسُولُ اللهِ ﷺ إِلَى مَوْضِعٍ بِالْبَادِيَةِ، قَرِيبٍ مِنْ مَكَّةَ. فَإِذَا أَرْضٌ يَابِسَةٌ، حَوْلَهَا رَمْلٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «**تَخْرُجُ الدَّابَّةُ مِنْ هٰذَا الْمَوْضِعِ**». فَإِذَا فِتْرٌ فِي شِبْرٍ. قَالَ ابْنُ بُرَيْدَةَ: فَحَجَجْتُ بَعْدَ ذٰلِكَ بِسِنِينَ. فَأَرَانَا عَصًا لَهُ. فَإِذَا هُوَ بِعَصَايَ هٰذِهِ. كَذَا

تخريج: [**إسناده ضعيف جدًا**] أخرجه أحمد: ٥/٣٥٧ من حديث أبي تميلة يحيى بن واضح الأزدي به، وضعفه البوصيري من أجل خالد بن عبيد، وهو متروك الحديث مع جلالته كما في التقريب.

Comments:

It is narrated in a *Hadith* that the False christ will appear from the direction which is between Syria and Iraq. (See *Hadith*: 4075).

Chapter 32. The Rising Of The Sun From The West (The Place Of Its Setting)

(المعجم ٣٢) - بَابُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (التحفة ٣٢)

4068. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before.'" (*Sahih*)

٤٠٦٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي [زُرْعَةَ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ، آمَنَ مَنْ عَلَيْهَا. فَذٰلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ**».

تخريج: أخرجه البخاري، التفسير، باب لاينفع نفسًا إيمانها، ح:٤٦٣٥ من حديث عمارة به، ومسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح:١٥٧ عن ابن أبي شيبة به.

Comments:

a. Rising of the sun from the west is a clear sign that shows great changes and the end of the system of this world.

b. After this sign, no repentance is accepted but the good deeds of the believers will continue.

4069. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people, at forenoon.'"

'Abdullâh said: "Whichever of them appears first, the other will come soon after."

'Abdullâh said: "I do not think it will be anything other than the sun rising from the west." (*Sahih*)

٤٠٦٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَوَّلُ الآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ، ضُحًى»**.

قَالَ عَبْدُ اللهِ: فَأَيَّتُهُمَا مَا خَرَجَتْ قَبْلَ الأُخْرَىٰ، فَالأُخْرَىٰ مِنْهَا قَرِيبٌ.

قَالَ عَبْدُ اللهِ: وَلَا أَظُنُّهَا إِلَّا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

تخريج: أخرجه مسلم، الفتن، باب في خروج الدجال ومكثه في الأرض ... الخ، ح:٢٩٤١ من حديث سفيان الثوري به.

4070. It was narrated from Safwân bin 'Assâl that the Messenger of Allâh ﷺ said: "Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith." (*Sahih*)

٤٠٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَابًا مَفْتُوحًا، عَرْضُهُ سَبْعُونَ سَنَةً، فَلَا يَزَالُ ذٰلِكَ الْبَابُ مَفْتُوحًا لِلتَّوْبَةِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ. فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ، لَمْ يَنْفَعْ نَفْسًا [إِيمَانُها] لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي [إِيمَانِها] خَيْرًا»**.

تخريج: [حسن] تقدم، ح:٤٧٨ .

Comments:

a. Accepting repentance is one of the attributes of Allâh, and the open door is a physical indication for this matter.
b. The door of repentance is among the unseen matters which must be believed without seeing them, as we believe in Paradise and Hell.
c. The system of universe is in the Hands of Allâh, He can change all of the system and the laws of nature whenever He likes.

Chapter 33. The Tribulation Of *Dajjâl*, The Emergence Of 'Eisa Bin Maryam And The Emergence Of Gog and Magog

(المعجم ٣٣) - بَابُ فِتْنَةِ الدَّجَّالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ (التحفة ٣٣)

4071. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.'" (***Sahih***)

٤٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدَّجَّالُ أَعْوَرُ عَيْنِ الْيُسْرَىٰ. جُفَالُ الشَّعَرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ».

تخريج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح:٢٩٣٤/ ١٠٤ عن ابن نمير به.

Comments:

a. The *Dajjâl* (False Christ) is an extraordinary personality but he is not a fictitious character, rather he is real. He is a Jew and will appear in a certain period.
b. The Antichrist will show many tricks, and many people of weak faith will be deceived by such tricks and accept his claim of being their lord. The true believers will not be deceived by him.

4072. It was narrated that Abu Bakr Siddiq said: "The Messenger of Allâh ﷺ told us: '*Dajjâl* will emerge in a land in the east called Khorasân, and will be followed by people with faces like hammered shields.'" (***Hasan***)

٤٠٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَ مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ

الصِّدِّيقِ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ: «أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ، يُقَالُ لَهَا خُرَاسَانُ. يَتْبَعُهُ أَقْوَامٌ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

تخريج: [**حسن**] أخرجه الترمذي، باب ماجاء من أين يخرج الدجال، ح:٢٢٣٧ من حديث روح به، وقال: حسن غريب، وصححه الحاكم:٤/٥٢٧، والذهبي * ابن أبي عروبة تابعه عبد الله ابن شوذب عند أبي يعلى وغيره، راجع النهاية في الفتن والملاحم، ح:٢٢٥ بتحقيقي.

Comments:

a. The territory that was named Khorasân in the past, covers most area of present Afghanistan, some part of present Iran and some area of the states that became independent from Russia, and are in the north of Afghanistan.

b. People with faces like hammered shields live in China, Tibet, in the northern territories of Pakistan (Gilgat, Baltistan, etc.) and Japan. The *Hadith* may refer to the people who belong to one of these areas. People of some areas of Khorasân might be similar to the people of those areas. Allâh knows best.

4073. It was narrated that Mughirah bin Shu'bah said: "No one asked the Prophet ﷺ about *Dajjâl* more than I did." (One of the narrators) Ibn Numair said (in his version): "(No one asked) more difficult questions than I did." – "He said to me: 'What are you asking about him?' I said: 'They say that he will have food and drink with him.' He said: 'He is too insignificant before Allâh for that.'" (***Sahih***)

٤٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ - وَقَالَ ابْنُ نُمَيْرٍ: أَشَدَّ سُؤَالًا مِنِّي - فَقَالَ لِي: «مَا تَسْأَلُ عَنْهُ؟» قُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذٰلِكَ».

تخريج: أخرجه البخاري، الفتن، باب ذكر الدجال، ح:٧١٢٢ من حديث إسماعيل به، ومسلم، الفتن، باب في الدجال وهو أهون على الله عزوجل، ح:٢٩٣٩/ ١١٥ عن ابن نمير به.

4074. It was narrated that Fâtimah bint Qais said: "The Messenger of Allâh ﷺ prayed one day, and ascended the pulpit, and

٤٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،

he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allâh, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dâri has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dâri told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassâsah," They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Shâm." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared

عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: صَلَّىٰ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ. وَصَعِدَ الْمِنْبَرَ. وَكَانَ لَا يَصْعَدُ عَلَيْهِ، قَبْلَ ذٰلِكَ، إِلَّا يَوْمَ الْجُمُعَةِ. فَاشْتَدَّ ذٰلِكَ عَلَى النَّاسِ. فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ. فَأَشَارَ إِلَيْهِمْ بِيَدِهِ أَنِ اقْعُدُوا: «فَإِنِّي، وَاللهِ مَا قُمْتُ مَقَامِي هٰذَا لِأَمْرٍ يَنْفَعُكُمْ، لِرَغْبَةٍ وَلَا لِرَهْبَةٍ. وَلٰكِنَّ تَمِيمًا الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَبَرًا مَنَعَنِي الْقَيْلُولَةَ، مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ. فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ. أَلَا إِنَّ ابْنَ عَمٍّ لِتَمِيمٍ الدَّارِيِّ أَخْبَرَنِي أَنَّ الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لَا يَعْرِفُونَهَا. فَقَعَدُوا فِي قَوَارِبِ السَّفِينَةِ. فَخَرَجُوا فِيهَا. فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ، أَسْوَدَ. قَالُوا لَهُ: مَا أَنْتَ؟ قَالَ: أَنَا الْجَسَّاسَةُ. قَالُوا: أَخْبِرِينَا. قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ شَيْئًا. وَلَا سَائِلَتِكُمْ. وَلٰكِنْ هٰذَا الدَّيْرُ، قَدْ رَمَقْتُمُوهُ. فَأْتُوهُ. فَإِنَّ فِيهِ رَجُلًا بِالأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ. فَأَتَوْهُ فَدَخَلُوا عَلَيْهِ. فَإِذَا هُمْ بِشَيْخٍ مُوثَقٍ، شَدِيدِ الْوَثَاقِ. يُظْهِرُ الْحُزْنَ. شَدِيدِ التَّشَكِّي. فَقَالَ لَهُمْ: مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ. قَالَ: مَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ. عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْرًا. نَاوَىٰ قَوْمًا. فَأَظْهَرَهُ اللهُ عَلَيْهِمْ. فَأَمْرُهُمُ، الْيَوْمَ، جَمِيعٌ: إِلٰهُهُمْ وَاحِدٌ، وَدِينُهُمْ وَاحِدٌ. قَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوا: خَيْرًا. يَسْقُونَ مِنْهَا

زُرُوعَهُمْ. وَيَسْتَقُونَ مِنْهَا لِسَقْيِهِمْ. قَالَ: فَمَا فَعَلَ نَخْلٌ بَيْنَ عَمَّانَ وَبَيْسَانَ؟ قَالُوا: يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ. قَالَ: فَمَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ قَالُوا: تَدَفَّقُ جَنَبَاتُهَا مِنْ كَثْرَةِ الْمَاءِ. قَالَ: فَزَفَرَ ثَلَاثَ زَفَرَاتٍ، ثُمَّ قَالَ: لَوِ انْفَلَتُّ مِنْ وَثَاقِي هٰذَا، لَمْ أَدَعْ أَرْضًا إِلَّا وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ. إِلَّا طَيْبَةَ. لَيْسَ لِي عَلَيْهَا سَبِيلٌ». قَالَ النَّبِيُّ ﷺ: «إِلَى هٰذَا يَنْتَهِي فَرَحِي. هٰذِهِ طَيْبَةُ. وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ ضَيِّقٌ وَلَا وَاسِعٌ، وَلَا سَهْلٌ وَلَا جَبَلٌ، إِلَّا وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ إِلَى يَوْمِ الْقِيَامَةِ».

among you?" They said: "(He has done) well. He made enemies of some people, but Allâh supported him against them and now they have become one, with one God and one religion." He said: "What happened to the spring of Zughar?" They said: "It is good; we irrigate our crops from it and drink from it." He said: "What happened to the date-palms between 'Ammân and Baisân?" They said: "They bear fruit every year." He said: "What happened to the Lake of Tiberias?" They said: "It overflows because of the abundance of water." He gave three deep sighs, then he said: "If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it." The Prophet ﷺ said: 'My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection."' (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، ح:٤٣٢٧ من حديث إسماعيل بن أبي خالد. قلت: مجالد ضعيف كما تقدم، ح:١١، وتفرد بألفاظ: منعني القيلولة ... فرح نبيكم...، ما أنا بمخبرتكم شيئًا ولا سائلتكم... يظهر الحزن،... شديد التشكي،... بين عمان وبيسان،... فزفر ثلاث زفرات، وهي ضعيفة، وباقي الحديث صحيح، وحديث مسلم(٢٩٤٢) يغني عنه.

Comments:

The status of the chain: Allâmah Albâni رحمه الله, said: 'The chain of this *Hadith* is Weak. But some sentences of the *Hadith* are Sound. (For the Sound narration see the *Sahih Muslim*: 2942)

a. The Prophet ﷺ, sometimes used to teach important matters after *Fajr* prayer, like interpretation of dreams and the like. But delivering a speech from the pulpit after *Fajr* was not his common practice.
b. The reason for the happiness of the Prophet ﷺ, was that he used to warn against the *Dajjâl*. The incident of Tamim Dâri ﷺ, confirmed his information. The narration of *Sahih Muslim* reads: "he informed me a matter, which coincides with what I used to inform you about the Antichrist."
c. Amman and Baisan are the two cities of Syria. At present Amman is the capital of Jordan.
d. Zughar is a city of Syria. There is a well close to this city. Lake Tiberias or the sea of Tiberias is also in Syria.
e. Antichrist will not enter in nor Al-Madinah. (*Sahih Muslim*: 2942)

4075. Nawwâs bin Sam'ân Al-Kilâbi said: "The Messenger of Allâh ﷺ mentioned *Dajjâl*, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allâh ﷺ in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allâh, you mentioned *Dajjâl* this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the *Dajjâl*. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allâh will take care of every Muslim on my behalf. He (*Dajjâl*) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin

٤٠٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ، الْغَدَاةَ، فَخَفَضَ فِيهِ وَرَفَعَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَى رَسُولِ اللهِ ﷺ، عَرَفَ ذٰلِكَ فِينَا. فَقَالَ: «مَا شَأْنُكُمْ؟» فَقُلْنَا: يَا رَسُولَ اللهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ. فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. قَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ: إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ. عَيْنُهُ قَائِمَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ. فَمَنْ رَآهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَعَاثَ يَمِينًا، وَعَاثَ شِمَالًا. يَا عِبَادَ اللهِ اثْبُتُوا». قُلْنَا: يَا

Qatan. Whoever among you sees him, let him recite the first Verses of *Surat Al-Kahf* over him. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast.' We said: 'O Messenger of Allâh, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allâh, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time (and then observe prayer).' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driven by the wind.' He said: 'He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of

رَسُولَ اللهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا. يَوْمٌ كَسَنَةٍ. وَيَوْمٌ كَشَهْرٍ. وَيَوْمٌ كَجُمُعَةٍ. وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللهِ فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، تَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «فَاقْدُرُوا لَهُ قَدْرَهُ». قَالَ، قُلْنَا: فَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ». قَالَ: «فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ. فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ. مَا بِأَيْدِيهِمْ شَيْءٌ. ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَيَنْطَلِقُ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً، فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ، شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ. وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ. فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ بَابِ لُدٍّ، فَيَقْتُلُهُ. ثُمَّ يَأْتِي نَبِيُّ اللهِ عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللهُ.

bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allâh will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two *Mahrud*,[1] resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and will catch up with him (the *Dajjâl*) at the gate of Ludd, and will kill him. Then the Prophet of Allâh 'Eisa will come to some people whom Allâh has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allâh will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety." Then Gog and Magog will emerge and they will, as Allâh describes, "swoop down

فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ أَوْحَى اللهُ إِلَيْهِ: يَا عِيسٰى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي. لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ. فَأَحْرِزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ، كَمَا قَالَ اللهُ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ. فَيَشْرَبُونَ مَا فِيهَا. ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ فِي هٰذَا مَاءٌ، مَرَّةً. وَيَحْضُرُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ إِلَى اللهِ. فَيُرْسِلُ اللهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ. وَيَهْبِطُ نَبِيُّ اللهِ عِيسٰى وَأَصْحَابُهُ فَلَا يَجِدُونَ مَوْضِعَ شِبْرٍ إِلَّا قَدْ مَلَأَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ. فَيَرْغَبُونَ إِلَى اللهِ سُبْحَانَهُ. فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ. ثُمَّ يُرْسِلُ اللهُ عَلَيْهِمْ مَطَرًا لَا يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ. فَيَغْسِلُهُ حَتَّى يَتْرُكَهُ كَالزَّلَقَةِ. ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِتِي ثَمَرَتَكِ. وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. فَتُشْبِعُهُمْ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارِكُ اللهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الْإِبِلِ تَكْفِي الْفِئَامَ مِنَ

[1] *Mahrud*; the scholars differ over its exact description. Nawawi said it is a garment dyed with *Wars* and then Saffron, in *Lisânul-'Arab* (*Hurud*): "A plant used for dyeing, and it is said that it is turmeric. *Mahrud* and *Muharrad* is a garment dyed yellow with *Hurud*.

from every mound."[1] The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allâh, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinâr are to any one of you today. Then, the Prophet of Allâh, 'Eisa and his companions will supplicate Allâh. Then Allâh will send a worm in their necks and the next morning they will all die as one. The Prophet of Allâh *'Eisa and his companions will* come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allâh, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allâh wills. Then Allâh will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allâh will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be

النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ. وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخِذَ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ عَلَيْهِمْ رِيحًا طَيِّبَةً. فَتَأْخُذُ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ. وَيَبْقَىٰ سَائِرُ النَّاسِ يَتَهَارَجُونَ، كَمَا تَتَهَارَجُ الْحُمُرُ. فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

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[1] *Al-Anbiyâ'* 21:96.

sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.''' (*Sahih*)

تخريج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٧/ ١١٠ من حديث ابن جابر به.

Comments:

a. Raining or being struck with famine is a trial just as showing Paradise, Hell or bringing a dead person to life are his trials.
b. The system of day and night is suspended temporarily during the time when the Antichrist appears.
c. Prayers of one year should be performed in the day which will be equal to one year, and the time of every prayer should be estimated. This ruling proves that at that time people will have means through which they will be able to decide accurate times. It also predicates the inventions of watches.
d. 'Eisa (Jesus) is alive in heavens. This fact is agreed upon by all Muslims, as it is agreed upon that he will be sent down again on the earth. Mirza Ghulâm Ahmad Qâdiyâni and his followers do not agree with this fact.
e. *Dajjâl* is also called *Masih* but he is not the true *Masih*; the true *Masih* is 'Eisa (Jesus) ﷺ, who will kill him.
f. Gog and Magog will be very strong physically and great in numbers. So, human beings cannot fight them.
g. 'Eisa (Jesus) ﷺ will die in Al-Madinah, and will be buried besides the Prophet ﷺ.

4076. It was narrated from Nawwâs bin Sam'ân that the Messenger of Allâh ﷺ said: "The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years.''' (*Sahih*)

٤٠٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «سَيُوقِدُ الْمُسْلِمُونَ، مِنْ قِسِيِّ يَأْجُوجَ وَمَأْجُوجَ وَنُشَّابِهِمْ وَأَتْرِسَتِهِمْ، سَبْعَ سِنِينَ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. This shows the great population and weaponry of Gog and Magog.

b. Their weapons are used as fuel, since Muslim will no longer need to continue *Jihâd* because all people will accept Islam as their religion.

4077. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ addressed us, and most of his speech had to do with telling us about *Dajjâl*. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allâh created the offspring of Âdam, that will be greater than the tribulation of *Dajjâl*. Allâh has not sent any Prophet but he warned his nation about *Dajjâl*. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you, then each man must fend for himself and Allâh will take care of every Muslim on my behalf. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying "I am a Prophet," and there is no Prophet after me. Then the second time he will say: "I am your Lord." But you will not see your Lord until you die.

٤٠٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ، يَحْيَـى ابْنِ أَبِي عَمْرٍو، [عَنْ عَمْرِو بْنِ عَبْدِ اللهِ] عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَكَانَ أَكْثَرُ خُطْبَتِهِ حَدِيثًا حَدَّثَنَاهُ عَنِ الدَّجَّالِ. وَحَذَّرَنَاهُ. فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ: «إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ، مُنْذُ ذَرَأَ اللهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ. وَإِنَّ اللهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَّرَ أُمَّتَهُ الدَّجَّالَ. وَأَنَا آخِرُ الْأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الْأُمَمِ. وَهُوَ خَارِجٌ فِيكُمْ، لَا مَحَالَةَ. وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجْ مِنْ بَعْدِي، فَكُلُّ امْرِىءٍ حَجِيجُ نَفْسِهِ. وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِيثُ يَمِينًا وَيَعِيثُ شِمَالًا. يَا عِبَادَ اللهِ فَاثْبُتُوا. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلَا نَبِيَّ بَعْدِي. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلَا تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا. وَإِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ. وَإِنَّ مِنْ فِتْنَتِهِ

He is one-eyed, and your Lord is not one-eyed, and written between his eyes is *Kâfir*. Every believer will read it, whether he is literate or illiterate. Part of his *Fitnah* will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allâh and recite the first Verses of *Al-Kahf*, then it will be cool and safe for him, as the fire was for Ibrâhim. Part of his *Fitnah* will be that he will say to a Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say: "Yes." Then two devils will appear to him in the form of his father and mother and will say: "O my son, follow him, for he is your Lord." And part of his *Fitnah* will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: "Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me." Then Allâh will resurrect him and the evil one will say to him: "Who is your Lord?" and he will say: "Allâh is my Lord, and you are the enemy of Allâh, you are *Dajjâl*. By Allâh, I have never had more insight about you than I have today." –

(An addition) Abul-Hasan Tanâfisi said: "Muhâribi told us:

أَنَّ مَعَهُ جَنَّةً وَنَارًا. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللهِ وَلْيَقْرَأْ فَوَاتِحَ الْكَهْفِ. فَتَكُونَ عَلَيْهِ بَرْدًا وَسَلَامًا. كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ - لِأَعْرَابِيٍّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولَانِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يُلْقَى شِقَّتَيْنِ. ثُمَّ يَقُولُ: انْظُرُوا إِلَى عَبْدِي هٰذَا. فَإِنِّي أَبْعَثُهُ الْآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَبْعَثُهُ اللهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَأَنْتَ عَدُوُّ اللهِ. أَنْتَ الدَّجَّالُ. وَاللهِ مَا كُنْتُ، بَعْدُ، أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: فَحَدَّثَنَا الْمُحَارِبِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ذٰلِكَ الرَّجُلُ أَرْفَعُ أُمَّتِي دَرَجَةً فِي الْجَنَّةِ».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَاللهِ مَا كُنَّا نُرَىٰ ذٰلِكَ الرَّجُلَ إِلَّا عُمَرَ بْنَ الْخَطَّابِ. حَتَّى مَضَىٰ لِسَبِيلِهِ.

قَالَ الْمُحَارِبِيُّ: ثُمَّ رَجَعْنَا إِلَى حَدِيثِ أَبِي رَافِعٍ. قَالَ: «وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ

فَيُكَذِّبُونَهُ. فَلَا تَبْقَىٰ لَهُمْ سَائِمَةٌ إِلَّا هَلَكَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُصَدِّقُونَهُ. فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذٰلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعًا. وَإِنَّهُ لَا يَبْقَىٰ شَيْءٌ مِنَ الأَرْضِ إِلَّا وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلَّا مَكَّةَ وَالْمَدِينَةَ. لَا يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلَّا لَقِيَتْهُ الْمَلَائِكَةُ بِالسُّيُوفِ صَلْتَةً. حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الأَحْمَرِ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ. فَلَا يَبْقَى مُنَافِقٌ وَلَا مُنَافِقَةٌ إِلَّا خَرَجَ إِلَيْهِ. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ، وَيُدْعَى ذٰلِكَ الْيَوْمُ يَوْمَ الْخَلَاصِ».

فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ. وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذٰلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَى، لِيَتَقَدَّمَ عِيسَىٰ يُصَلِّي بِالنَّاسِ. فَيَضَعُ عِيسَىٰ يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمْ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ. فَإِذَا انْصَرَفَ، قَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَّالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ. كُلُّهُمْ ذُو

'Ubaidullâh bin Al-Walid Al-Wassâfi told us, from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'That man will be the highest in status in my nation in Paradise.'" -

He said: "Abu Sa'eed said: 'By Allâh, we did not think that man would be anyone other than 'Umar bin Khattâb, until he passed away. -

Muhâribi said: "Then we went back to the narration of Abu Râfi'." He said: - 'Part of his *Fitnah* will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his *Fitnah* will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his *Fitnah* will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end

of the marsh. Then Al-Madinah *will be shaken with its people* three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.'

"Umm Sharik bint Abi 'Akar said: 'O Messenger of Allâh, where will the 'Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in *Subh* prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but *'Eisa will place his* hand between his shoulders and say to him: "Go forward and pray, for the *Iqâmah* was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa ﷺ, will say: "Open the gate." So they will open it and behind it will be *Dajjâl* with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When *Dajjâl* looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa ﷺ, will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of

سَيْفٍ مُحَلًّى وَسَاجٍ. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِبًا. وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ، فَيَهْزِمُ اللهُ الْيَهُودَ، فَلَا يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللهُ يَتَوَارَىٰ بِهِ يَهُودِيٌّ إِلَّا أَنْطَقَ اللهُ ذٰلِكَ الشَّيْءَ، لَا حَجَرَ وَلَا شَجَرَ وَلَا حَائِطَ وَلَا دَابَّةَ - إِلَّا الْغَرْقَدَةَ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لَا تَنْطِقُ - إِلَّا قَالَ: يَا عَبْدَ اللهِ الْمُسْلِمَ هٰذَا يَهُودِيٌّ. فَتَعَالَ اقْتُلْهُ».

قَالَ رَسُولُ اللهِ ﷺ: «وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً. السَّنَةُ كَنِصْفِ السَّنَةِ. وَالسَّنَةُ كَالشَّهْرِ. وَالشَّهْرُ كَالْجُمُعَةِ. وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ. فَلَا يَبْلُغُ بَابَهَا الْآخَرَ حَتَّى يُمْسِيَ» فَقِيلَ لَهُ: يَا رَسُولَ اللهِ كَيْفَ نُصَلِّي فِي تِلْكَ الْأَيَّامِ الْقِصَارِ؟ قَالَ: «تَقْدُرُونَ فِيهَا الصَّلَاةَ كَمَا تَقْدُرُونَهَا فِي هٰذِهِ الْأَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوا» قَالَ رَسُولُ اللهِ ﷺ: «فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِي أُمَّتِي حَكَمًا عَدْلًا، وَإِمَامًا مُقْسِطًا. يَدُقُّ الصَّلِيبَ، وَيَذْبَحُ الْخِنْزِيرَ. وَيَضَعُ الْجِزْيَةَ. وَيَتْرُكُ الصَّدَقَةَ، فَلَا يُسْعَىٰ عَلَى شَاةٍ وَلَا بَعِيرٍ. وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ. وَتُنْزَعُ حُمَةُ كُلِّ ذَاتِ حُمَةٍ، حَتَّى يُدْخِلَ الْوَلِيدُ يَدَهُ فِي فِي الْحَيَّةِ، فَلَا تَضُرَّهُ، وَتُفِرُّ الْوَلِيدَةُ الْأَسَدَ، فَلَا يَضُرُّهَا، وَيَكُونُ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا. وَتُمْلَأُ الْأَرْضُ مِنَ السِّلْمِ كَمَا يُمْلَأُ الْإِنَاءُ مِنَ

Ludd, and will kill him. Then Allâh will defeat the Jews, and there will be nothing left that Allâh has created which the Jews will be able hide behind, except that Allâh will cause it to speak - no stone, no tree, no wall, no animal – except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak – except that it will say: "O Muslim slave of Allâh, here is a Jew, come and kill him!"

"The Messenger of Allâh ﷺ said: 'His (the *Dajjâl's*) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and will not reach its other gate until evening comes.' It was said: 'O Messenger of Allâh, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' The Messenger of Allâh ﷺ said: "Eisa bin Maryam ﷺ, will be just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the *Jizyah* and charity will be left. No one will be appointed to (collect the *Zakâh* of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will

الْمَاءِ، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً، فَلَا يُعْبَدُ إِلَّا اللهُ. وَتَضَعُ الْحَرْبُ أَوْزَارَهَا، وَتُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُونُ الْأَرْضُ كَفَاثُورِ الْفِضَّةِ، تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ. حَتَّى يَجْتَمِعَ النَّفَرُ عَلَى الْقِطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ. وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَّانَةِ فَتُشْبِعَهُمْ. وَيَكُونُ الثَّوْرُ بِكَذَا وَكَذَا، مِنَ الْمَالِ. وَتَكُونَ الْفَرَسُ بِالدُّرَيْهِمَاتِ» قَالُوا: يَا رَسُولَ اللهِ وَمَا يُرْخِصُ الْفَرَسَ؟ قَالَ: «لَا تُرْكَبُ لِحَرْبٍ أَبَدًا» قِيلَ لَهُ: فَمَا يُغْلِي الثَّوْرَ؟ قَالَ: «تُحْرَثُ الْأَرْضُ كُلُّهَا. وَإِنَّ قَبْلَ خُرُوجِ الدَّجَّالِ ثَلَاثَ سَنَوَاتٍ شِدَادٍ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ. يَأْمُرُ اللهُ السَّمَاءَ فِي السَّنَةِ الْأُولَى أَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا. وَيَأْمُرُ الْأَرْضَ فَتَحْبِسُ ثُلُثَ نَبَاتِهَا. ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ، فَتَحْبِسُ ثُلُثَيْ مَطَرِهَا. وَيَأْمُرُ الْأَرْضَ، فَتَحْبِسُ ثُلُثَيْ نَبَاتِهَا. ثُمَّ يَأْمُرُ اللهُ السَّمَاءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسُ مَطَرَهَا كُلَّهُ. فَلَا تَقْطُرُ قَطْرَةً. وَيَأْمُرُ الْأَرْضَ، فَتَحْبِسُ نَبَاتَهَا كُلَّهُ، فَلَا تُنْبِتُ خَضْرَاءَ. فَلَا تَبْقَى ذَاتُ ظِلْفٍ إِلَّا هَلَكَتْ، إِلَّا مَا شَاءَ اللهُ». قِيلَ: فَمَا يُعِيشُ النَّاسَ فِي ذٰلِكَ الزَّمَانِ؟ قَالَ: «التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ، وَيُجْرَىٰ ذٰلِكَ عَلَيْهِمْ مَجْرَى الطَّعَامِ».

قَالَ أَبُو عَبْدِ اللهِ: سَمِعْتُ أَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُولُ: يَنْبَغِي أَنْ يُدْفَعَ هٰذَا

not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allâh. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Âdam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few Dirham.' They said: 'O Messenger of Allâh, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before *Dajjâl* appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allâh will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a

الْحَدِيثُ إِلَى الْمُؤَدِّبِ، حَتَّى يُعَلِّمَهُ الصِّبْيَانَ فِي الْكِتَابِ.

single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allâh wills.' It was said: 'What will the people live on at that time?' He said: '*Tahlil*,[1] *Takbir*, *Tasbih* and *Tahmid*. That will take the place of food for them.'"

Abu 'Abdullâh (Ibn Mâjah) said: "I heard Abul-Hasan Tanâfisi say: 'I heard 'Abdur-Rahmân Al-Muhâribi say: "This *Hadith* should be sent to every teacher so that they can teach it to the children in the schools." (***Da'if***)

تخريج: [إسناده ضعيف] فيه علتان: عنعنة المحاربي، وضعف إسماعيل بن رافع، وحديث أبي سعيد أيضًا ضعيف، أخرجه أبوداود، الملاحم، باب خروج الدجال، ح:٤٣٢٢ به مختصرًا جدًّا، وإسناد هذه القطعة حسن.

Comments:

a. Some matters mentioned in this *Hadith* are also mentioned in other Sound *Ahadith*.

b. This *Hadith* proves that even after 'Eisa ﷺ descends, the local *Imâm* will lead people in prayers, and 'Eisa ﷺ will perform prayers following him; this is not correct. A narration of *Sahih Muslim* reads: "The *Iqâmah* for prayer is called while they will be preparing for the battle with the *Dajjâl* and at that time Jesus ﷺ, son of Mary, descends and will lead them in prayer." (*Sahih Muslim*: 289).

4078. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hour will not begin until 'Eisa bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it." (***Sahih***)

٤٠٧٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، وَإِمَامًا عَدْلًا. فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ،

[1] *Tahlil*: saying *Lâ ilâha illallâh* (None has the right to be worshiped but Allâh). *Takbir*: saying *Allâhu Akbar* (Allâh is the Most Great); *Tasbih*: saying *Subhân-Allâh* (Glory is to Allâh); *Tahmid*: saying *Al-hamdu Lillâh* (All praise is to Allâh).

وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

تخريج: أخرجه البخاري، المظالم، باب كسر الصليب وقتل الخنزير، ح:٢٤٧٦، ومسلم، الإيمان، باب نزول عيسى بن مريم حاكمًا ... الخ، ح:١٥٥ عن ابن أبي شيبة من حديث سفيان به.

Comments:

a. Till this time the Islamic ruling is that Jews and Christians are free to remain on their religions under an Islamic government, provided they surrender to the Islamic government and pay the *Jizyah*. This *Hadith* proves that this ruling will continue till the descent of Jesus. After his descent he will not accept *Jizyah;* rather they have to either accept Islam or go to war against him to die.

b. This *Hadtih* clearly rejects the claim of Mirza Ghulâm Ahmad Qâdiyâni .

4079. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Gog and Magog people will be set free and they will emerge as Allâh says: "swoop(ing) down from every mound."[1] They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: 'There was once water in this place.' They will prevail over the earth, then their leader will say: 'These are the people of earth, and we have finished them off. Now let us fight the people of heaven!' Then one of them will throw his spear towards the sky, and it will come back down smeared with

٤٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَاصِمُ ابْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«يُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ. فَيَخْرُجُونَ كَمَا قَالَ اللهُ تَعَالَى: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾** [الأنبياء: ٩٦] فَيَعُمُّونَ الأَرْضَ. وَيَنْحَازُ مِنْهُمُ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ. وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنَّهُمْ لَيَمُرُّونَ بِالنَّهَرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذَرُونَ فِيهِ شَيْئًا، فَيَمُرُّ آخِرُهُمْ عَلَى أَثَرِهِمْ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ كَانَ بِهٰذَا الْمَكَانِ، مَرَّةً مَاءٌ. وَيَظْهَرُونَ عَلَى الأَرْضِ. فَيَقُولُ قَائِلُهُمْ: هٰؤُلَاءِ أَهْلُ الأَرْضِ، قَدْ فَرَغْنَا مِنْهُمْ. وَلَنُنَازِلَنَّ أَهْلَ السَّمَاءِ، حَتَّى إِنَّ أَحَدَهُمْ لَيَهُزُّ حَرْبَتَهُ إِلَى السَّمَاءِ، فَتَرْجِعُ مُخَضَّبَةً بِالدَّمِ. فَيَقُولُونَ: قَدْ

[1] *Al-Anbiyâ'* 21:96.

blood. And they will say: 'We have killed the people of heaven.' While they are like that, Allâh will send a worm like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them, and they will say: 'Who will sell his soul for the sake of Allâh and see what they are doing?' A man will go down, having prepared himself to be killed by them, and he will find them dead, so he will call out to them: 'Be of good cheer, for your enemy is dead!' Then the people will come out and will let their flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found.'" (***Hasan***)

قَتَلْنَا أَهْلَ السَّمَاءِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللهُ دَوَابَّ كَنَغَفِ الْجَرَادِ. فَتَأْخُذُ أَعْنَاقَهُمْ فَيَمُوتُونَ مَوْتَ الْجَرَادِ. يَرْكَبُ بَعْضُهُمْ بَعْضًا. فَيُصْبِحُ الْمُسْلِمُونَ لَا يَسْمَعُونَ لَهُمْ حِسًّا. فَيَقُولُونَ: مَنْ رَجُلٌ يَشْرِي نَفْسَهُ، وَيَنْظُرُ مَا فَعَلُوا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يَقْتُلُوهُ. فَيَجِدُهُمْ مَوْتَى. فَيُنَادِيهِمْ: أَلَا أَبْشِرُوا. فَقَدْ هَلَكَ عَدُوُّكُمْ. فَيَخْرُجُ النَّاسُ وَيَخْلُونَ سَبِيلَ مَوَاشِيهِمْ. فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلَّا لُحُومُهُمْ. فَتَشْكَرُ عَلَيْهَا، كَأَحْسَنِ مَا شَكِرَتْ مِنْ نَبَاتٍ أَصَابَتْهُ قَطُّ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٧٧ من حديث ابن إسحاق به، وصححه البوصيري، وابن حبان، ح: ١٩٠٩، والحاكم: ٢/٢٤٥، ٤/٤٨٩، ٤٩٠ الأول على شرط مسلم، ووافقه الذهبي.

Comments:

a. This *Hadith* shows thoroughly, that Gog and Magog are disbelievers, uncivilized and warlike nations.

b. Their spears and arrows coming back with blood stains is a type of giving respite to them, and a way of granting them temporary happiness by Allâh.

c. Cattle do not eat meat, but as the many incidents of that period are unusual, similarly, the animals will become accustomed to eating the meat of dead people and they will be able to digest the meat.

4080. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Gog and Magog

٤٠٨٠ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ. قَالَ: حَدَّثَنَا

people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allâh puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allâh wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allâh wills.' So they will say: "If Allâh wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allâh will send a worm in the napes of their necks and kill them thereby.'" The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh." (*Sahih*)

أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ يَأْجُوجَ وَمَأْجُوجَ يَحْفِرُونَ كُلَّ يَوْمٍ. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَنَحْفِرُهُ غَدًا. فَيُعِيدُهُ اللهُ أَشَدَّ مَا كَانَ. حَتَّى إِذَا بَلَغَتْ مُدَّتُهُمْ، وَأَرَادَ اللهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ، حَفَرُوا. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا. فَسَتَحْفِرُونَهُ غَدًا، إِنْ شَاءَ اللهُ تَعَالَى. وَاسْتَثْنُوا. فَيَعُودُونَ إِلَيْهِ، وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ. فَيَحْفِرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ الْمَاءَ. وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ. فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ. فَتَرْجِعُ، عَلَيْهَا الدَّمُ الَّذِي اجْفَظَّ. فَيَقُولُونَ: قَهَرْنَا أَهْلَ الأَرْضِ، وَعَلَوْنَا أَهْلَ السَّمَاءِ. فَيَبْعَثُ اللهُ نَغَفًا فِي أَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا».

قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ لَتَسْمَنُ وَتَشْكَرُ شَكَرًا مِنْ لُحُومِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، التفسير، [باب] ومن سورة الكهف، ح:٣١٥٣ من حديث قتادة به، وقال: حسن غريب، وصححه البوصيري، وابن حبان، ح:١٩٠٨، والحاكم على شرط الشيخين(٤/٤٨٨)، ووافقه الذهبي، وللحديث شواهد، راجع النهاية بتحقيقي، ح:٣٤٨ إن شئت المزيد.

Comments:

a. Digging here means that they will try to make a hole in the wall but Allâh will not allow them to be successful in their efforts so, the wall once again

becomes thick as it was.

b. Means are in the Hands of Allâh, without His will, success cannot be obtained, even when all the possible efforts are spent. So, a believer should have firm trust in Allâh.

c. The Name of Allâh has so much blessings, that even non-believers (Gog and Magog people) mention Allâh's Name, the wall will not turn back as it was, and they will become successful in their purpose.

4081. It was narrated that 'Abdullâh bin Mas'ud said: "On the night on which the Messenger of Allâh ﷺ was taken on the Night Journey (*Isrâ'*), he met Ibrâhim, Musa and 'Eisa, and they discussed the Hour. They started with Ibrâhim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked 'Eisa bin Maryam, and he said: 'I have been assigned to some tasks before it happens.' As for as when it will take place, no one knows that except Allâh. Then he mentioned *Dajjâl* and said: 'I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: "swoop down from every mound."[1] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allâh, and I will pray to Allâh to kill them. The earth will be filled with their stench and (the people) will beseech Allâh and I

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ: حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ، لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى. فَتَذَاكَرُوا السَّاعَةَ. فَبَدَأُوا بِإِبْرَاهِيمَ. فَسَأَلُوهُ عَنْهَا. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. ثُمَّ سَأَلُوا مُوسَى. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ. فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا. فَأَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا إِلَّا اللهُ. فَذَكَرَ خُرُوجَ الدَّجَّالِ. قَالَ: فَأَنْزِلُ فَأَقْتُلُهُ. فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ. فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَلَا يَمُرُّونَ بِمَاءٍ إِلَّا شَرِبُوهُ. وَلَا بِشَيْءٍ إِلَّا أَفْسَدُوهُ. فَيَجْأَرُونَ إِلَى اللهِ. فَأَدْعُو اللهَ أَنْ يُمِيتَهُمْ. فَتَنْتُنُ الْأَرْضُ مِنْ رِيحِهِمْ. فَيَجْأَرُونَ إِلَى اللهِ. فَأَدْعُو اللهَ. فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ. فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ. ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ. فَعُهِدَ إِلَيَّ: مَتَى كَانَ ذٰلِكَ، كَانَتِ السَّاعَةُ مِنَ النَّاسِ. كَالْحَامِلِ الَّتِي لَا يَدْرِي

[1] *Al-Anbiyâ'* 21:96.

أَهْلُهَا مَتَىٰ تَفْجَؤُهُمْ بِوِلَادِهَا.

قَالَ الْعَوَّامُ: وَوُجِدَ تَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللهِ تَعَالَى: ﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾. [الأنبياء: ٩٦]

will pray to Allâh, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.'"

(One of the narrators) 'Awwâm said: "Confirmation of that is found in the Book of Allâh, where Allâh says: "Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound."[1] (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٣٧٥ من حديث العوام به، وصححه البوصيري، والحاكم(٢/ ٣٨٤)، والذهبي، ولم أر لمضعفه حجة * مؤثرٌ ثقة، وثقه المعتدل العجلي، وابن حبان وغيرهما.

(المعجم ٣٤) - بَابُ خُرُوجِ الْمَهْدِيِّ

(التحفة ٣٤)

Chapter 34. The Appearance Of The Mahdi

٤٠٨٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَآهُمُ النَّبِيُّ ﷺ، اغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَزَالُ نَرَىٰ فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ. فَقَالَ: «**إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللهُ لَنَا**

4082. It was narrated that 'Abdullâh said: "While we were with the Messenger of Allâh ﷺ, some youngsters from Banu Hâshim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see).' He said: 'We are members of a Household for whom Allâh has chosen the

[1] *Al-Anbiyâ'* 21:96.

الآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا. حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ، فَيَسْأَلُونَ الْخَيْرَ، فَلَا يُعْطَوْنَهُ، فَيُقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلَأُهَا قِسْطًا كَمَا مَلَأُوهَا جَوْرًا. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ، فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ».

Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٥/ ٢٣٥، ٢٣٦، ح: ١٩٥٧٣ عن معاوية به، وانظر حديث: ٥٠٤ لحال يزيد، ولم تثبت متابعة الحكم له، وفي السند إليه عبدالله بن واهر رافضي خبيث متهم، وله طريق آخر موضوع عند الحاكم: ٤/ ٤٦٤.

٤٠٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي صِدِّيقٍ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ، قَالَ: «يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ. إِنْ قُصِرَ، فَسَبْعٌ. وَإِلَّا فَتِسْعٌ. فَتَنْعَمُ فِيهِ أُمَّتِي نَعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ. تُؤْتَى أُكُلَهَا. وَلَا تَدَّخِرُ مِنْهُمْ شَيْئًا. وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ. فَيَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ أَعْطِنِي. فَيَقُولُ: خُذْ».

4083. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفتن: ٥٣، ح: ٢٢٣٢ من حديث شعبة عن زيد العمي به، وقال: حسن، وتقدم حاله، ح: ٢٧٠٣، والحديث ضعيف من أجله.

Comments:

a. The Mahdi will be a pious man from the descendants of Fâtimah ﷺ. His name will be Muhammad, as the name of the Prophet ﷺ, and his father's name will be as the name of the Prophet's father. During his seven year's rule people will live in peace, safety and prosperity. (See *Jâmi' At-Tirmidhi*: 2231, *Sunan Abu Dâwud*: 4282).

b. Many people claimed to be the Mahdi in the past, which was not correct. Therefore, some contemporary people denied the concept of coming of the Mahdi. It is not proper to deny a truth in order to reject a falsehood.

4084. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I do not remember, then he said: "When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allâh, Mahdi." (*Da'îf*)

٤٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ ابْنُ يُوسُفَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ. كُلُّهُمُ ابْنُ خَلِيفَةٍ. ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ. ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ. فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ»**. ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ. فَقَالَ: **«فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلْجِ. فَإِنَّهُ خَلِيفَةُ اللهِ، الْمَهْدِيُّ»**.

تخريج: [إسناده ضعيف] أخرجه البيهقي في الدلائل(٦/ ٥١٥) من حديث عبدالرزاق به، وصححه البوصيري، والحاكم(٤/ ٤٦٣، ٤٦٤، ٥٠٢) على شرط الشيخين، ووافقه الذهبي، وصححه ابن كثير، وإسناده ضعيف لعنعنة الثوري، ح: ١٦٢، ولبعض الحديث شواهد.

4085. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Mahdi is one of us, the people of the Household. Allâh rectifying him in a single night." (*Hasan*)

٤٠٨٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا يَاسِينُ عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الْمَهْدِيُّ مِنَّا، أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللهُ فِي لَيْلَةٍ»**.

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة: ١٥/ ١٩٧، ح: ١٩٤٩٠ عن الحفري به، وتابعه الفضل بن دكين عند أحمد: ١/ ٨٤ وغيره، وله شاهد ضعيف عند أبي داود، ح: ٤٢٩٠ .

Comments:

'Rectifying him in a single night' means that he will repent sincerely, suddenly, and become righteous person, or he will get the required leadership qualities suddenly, and become eligible to rule people.

4086. It was narrated that Sa'eed bin Musayyab said: "We were with Umm Salamah and we were discussing Mahdi. She said: 'I heard the Messenger of Allâh ﷺ say: "Mahdi will be one of the descendents of Fâtimah." (***Hasan***)

٤٠٨٦ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ بَيَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ. فَتَذَاكَرْنَا الْمَهْدِيَّ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ**».

تخريج: [إسناده حسن] أخرجه أبوداود، المهدي:١، ح:٤٢٨٤ من حديث أبي المليح الرقي به، وأورده الحاكم في المستدرك:٤/ ٥٥٧، وسكت عليه.

Comments:

Many things that are mentioned in the Shiites narrations are not correct, such as his disappearance in the cave of Samara, or possessing the Sword (Dhulfiqâr) or having the original Qur'ân, etc.

4087. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh say: 'We, the sons of 'Abdul-Muttalib, will be the leaders of the people of Paradise: Myself, Hazmah. 'Ali, Ja'far, Hasan, Husain and Mahdi." (***Da'if***)

٤٠٨٧ - **حَدَّثَنَا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زِيَادٍ الْيَمَامِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**نَحْنُ، وَلَدُ عَبْدِ الْمُطَّلِبِ، سَادَةُ أَهْلِ الْجَنَّةِ. أَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ**».

تخريج: [إسناده ضعيف] أخرجه الحاكم:٣/ ٢١١ من حديث سعد به إلا أنه قال: عبدالله ابن زياد اليمامي، وهو الصواب، وضعفه البخاري، والجمهور * وعكرمة مدلس وعنعن، وللحديث شاهد عند الخطيب:٩/ ٤٣٤، وقال فيه: هذا الحديث منكر جدًا، وهو غير ثابت، وفي إسناده غير واحد من المجهولين.

4088. It was narrated from 'Abdullâh bin Hârith bin Jaz' Az-Zabidi that the Messenger of Allâh ﷺ said: "People will come from the east, paving the way for Mahdi," meaning, for his rule. (*Da'if*)

٤٠٨٨ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ، وَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالَا: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي زُرْعَةَ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ ابْنِ جَزْءٍ الزُّبَيْدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُوَطِّئُونَ لِلْمَهْدِيِّ»** يَعْنِي سُلْطَانَهُ.

تخريج: [إسناده ضعيف] وضعفه البوصيري لضعف عمرو بن جابر * وابن لهيعة تقدم، ح: ٣٣٠، وله شاهد ضعيف عند أبي نعيم في الحلية: ٦/ ٥٣.

Chapter 35. The Fierce Battles

(المعجم ٣٥) - بَابُ الْمَلَاحِمِ

(التحفة ٣٥)

4089. It was narrated that Jubair bin Nufair said: "Jubair said to me: 'Let's go to Dhu Mikhmar, who was a man from among the Companions of the Prophet ﷺ.' So I went with them and he asked him about the peace treaty (with the Romans). He said: 'I heard the Prophet ﷺ say: "The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: 'The Cross has prevailed.' Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove

٤٠٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَوْزَاعِيِّ، عَنْ حَسَّانَ ابْنِ عَطِيَّةَ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمَا. فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْمَرٍ، وَكَانَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَانْطَلَقْتُ مَعَهُمَا. فَسَأَلَهُ عَنِ الْهُدْنَةِ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«سَتُصَالِحُكُمُ الرُّومُ صُلْحًا آمِنًا. ثُمَّ تَغْزُونَ، أَنْتُمْ وَهُمْ، عَدُوًّا. [فَتَنْتَصِرُونَ] وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَنْصَرِفُونَ. حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ. فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ الصَّلِيبِ الصَّلِيبَ، فَيَقُولُ: غَلَبَ الصَّلِيبُ. فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ. فَيَقُومُ إِلَيْهِ فَيَدُقُّهُ. فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّومُ، [فَيَجْتَمِعُونَ] لِلْمَلْحَمَةِ»**.

treacherous (breaking the treaty) (and will gather) for the fierce battle." (*Sahih*)

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ [الدِّمَشْقِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِإِسْنَادِهِ، نَحْوَهُ. وَزَادَ فِيهِ! فَيَجْتَمِعُونَ لِلْمَلْحَمَةِ فَيَأْتُونَ حِينَئِذٍ تَحْتَ ثَمَانِينَ غَايَةٍ. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا.

Another chain with a similar report to which he added: "They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops."

تخريج: [إسناده صحيح] أخرجه أبوداود، الجهاد، باب في صلح العدو، ح:٢٧٦٧، ٤٢٩٣ من حديث عيسٰى به، وصححه ابن حبان، ح:١٨٧٤، ١٨٧٥، والحاكم:٢/ ٤٢١، والذهبي، وقال البوصيري: إسناده حسن.

Comments:

a. Christians have many sects which differ from each other. The numbers of the followers of these sects vary from country to country. Therefore, it is possible that some Christians' sects, due to the oppression of other sects, may cooperate with Muslims.

b. The temporary peace agreement between Muslims and Christians cannot be a permanent one. They conceal hatred of Muslims in their hearts so, they may rise against Muslims whenever they get a chance for that.

4090. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the fierce battles take place, Allâh will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allâh will support His religion." (*Hasan*)

٤٠٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ الْمُحَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَقَعَتِ الْمَلَاحِمُ، بَعَثَ اللهُ بَعْثًا مِنَ الْمَوَالِي، هُمْ أَكْرَمُ الْعَرَبِ فَرَسًا وَأَجْوَدُهُ سِلَاحًا، يُؤَيِّدُ اللهُ بِهِمُ الدِّينَ».

تخريج: [إسناده حسن] أخرجه الحاكم:٤/ ٨٤٨ من حديث عثمان به، وصححه على شرط البخاري، ووافقه الذهبي على شرط مسلم، وقال البوصيري: هذا إسناد حسن، عثمان مختلف فيه قلت: وثقه الجمهور في غير علي بن يزيد الألهاني.

Comments:

Love of Islam and its adherence decreases among the old Muslims (those who are Muslims from generations) unlike the new Muslims, who adopt Islam with full conviction that it is the true and the best religion. So, they have strong enthusiasm to sacrifice themselves for Islam.

4091. It was narrated from Jâbir bin Samurah, that Nâfi' bin 'Utbah bin Abu Waqqâs narrated that the Prophet ﷺ said: "You will fight the Arabian Peninsula and victory will be granted by Allâh. Then you will fight the Romans and victory will be granted (by Allâh). Then you will fight *Dajjâl* and victory will be granted (by Allâh)."

Jâbir said: "*Dajjâl* will not appear until you have fought the Romans." (***Sahih***)

٤٠٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللهُ. ثُمَّ تُقَاتِلُونَ الرُّومَ فَيَفْتَحُهَا [اللهُ]، ثُمَّ تُقَاتِلُونَ الدَّجَّالَ فَيَفْتَحُهَا [اللهُ]**».

قَالَ جَابِرٌ: فَمَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الرُّومُ.

تخريج: أخرجه مسلم، الفتن، باب ما يكون من فتوحات المسلمين قبل الدجال، ح:٢٩٠٠ من حديث عبدالملك بن عمير به.

Comments:

a. The Arabian Peninsula (the present day Saudi Arabia, Yemen, Hadramaut, Qatar, Kuwait, and a part of Iraq) was conquered in the era of the Prophet ﷺ. During the period of the caliphate Muslims were busy in wars with the Romans and Iran.

b. Now Rome is a very important place for Christians, all Europe is influenced by its culture. However, Muslim-populated areas are struggling to get freedom.

4092. It was narrated from Mu'âdh bin Jabal that the Prophet ﷺ said: "The great fierce battle, the conquest of Constantinople and the emergence of *Dajjâl*, will all happen within seven months." (***Da'if***)

٤٠٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَ إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ ابْنِ سُفْيَانَ بْنِ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ قُطَيْبٍ السَّكُونِيِّ وَقَالَ الْوَلِيدُ: يَزِيدُ بْنُ قُطْبَةَ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**الْمَلْحَمَةُ الْكُبْرَىٰ وَفَتْحُ الْقُسْطُنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ، فِي سَبْعَةِ أَشْهُرٍ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الملاحم، باب في تواتر الملاحم، ح:٤٢٩٥ من حديث أبي بكر بن أبي مريم به، وتقدم حاله، ح:١٤٨٠، وحسنه الترمذي، ح:٢٢٣٨ بقوله:

حسن غريب * أبوبكر بن أبي مريم ضعيف، وشيخه مجهول، ويزيد مجهول الحال.

4093. It was narrated from 'Abdullâh bin Busr that the Messenger of Allâh ﷺ said: "Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of *Dajjâl* will come in the seventh.'" (*Da'if*)

٤٠٩٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدٍ [عَنِ] ابنِ أَبِي بِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ، سِتُّ سِنِينَ، وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، أيضًا، ح:٤٢٩٦ من حديث بقية تقدم حاله، ح:١١٢١،٥٥١ به، ولم يصرح بالسماع المسلسل، وابن أبي بلال لم يوثقه غير ابن حبان.

4094. It was narrated from Kathir bin 'Abdullâh bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the closest Muslim outpost will be at Baulâ'.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijâz who do not fear the blame of anyone for the sake of Allâh. They will conquer Constantinople with *Tasbih* and *Takbir* and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "*Masih* has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.'" (*Da'if*)

٤٠٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو يَعْقُوبَ الْحُنَيْنِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَى مَسَالِحِ الْمُسْلِمِينَ بِبَوْلَاءَ». ثُمَّ قَالَ: «يَا عَلِيُّ، يَا عَلِيُّ، يَا عَلِيُّ» قَالَ: بِأَبِي وَأُمِّي قَالَ: «إِنَّكُمْ سَتُقَاتِلُونَ بَنِي الْأَصْفَرِ وَيُقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الْإِسْلَامِ، أَهْلُ الْحِجَازِ. الَّذِينَ لَا يَخَافُونَ فِي اللهِ لَوْمَةَ لَائِمٍ. فَيَفْتَتِحُونَ الْقُسْطُنْطِينِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ. فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا. حَتَّى يَقْتَسِمُوا بِالْأَتْرِسَةِ. وَيَأْتِي آتٍ فَيَقُولُ: إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلَادِكُمْ. أَلَا وَهِيَ كِذْبَةٌ. فَالْآخِذُ نَادِمٌ، وَالتَّارِكُ نَادِمٌ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني: ١٧/ ٢٥، ح: ٩ من حديث كثير به، ومن أجله ضعفه البوصيري، وانظر، حديث: ١٦٥ لحاله.

4095. It was narrated from 'Awf bin Mâlik Al-Ashja'i that the Messenger of Allâh ﷺ said: "There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops." (***Sahih***)

٤٠٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ هُدْنَةٌ، فَيَغْدِرُونَ بِكُمْ، فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا**».

تخريج: [صحيح] تقدم، ح: ٤٠٤٢.

Comments:

For the comments on this *Hadith* see *Hadith*: 4042

Chapter 36. The Turks

(المعجم ٣٦) - **بَابُ التُّرْكِ** (التحفة ٣٦)

4096. It was narrated from Abu Hurairah, conveying it from the Prophet ﷺ: "The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes." (***Sahih***)

٤٠٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «**لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ**».

تخريج: أخرجه البخاري، الجهاد، باب قتال الذين ينتعلون الشعر، ح: ٢٩٢٩، ومسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ، ح: ٢٩٠٩/ ٥٧ عن ابن أبي شيبة من حديث سفيان به.

4097. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not

٤٠٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، ذُلْفَ الْأُنُوفِ، كَأَنَّ وُجُوهَهُمُ**

begin until you fight people whose shoes are made of hair." (*Sahih*)

الْمَجَانُّ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ».

تخريج: أخرجه البخاري، انظر الحديث السابق، ومسلم، الحديث السابق، ح:٢٩١٢ عن ابن أبي شيبة من حديث سفيان به.

4098. It was narrated that 'Amr bin Taghlib said: "I heard the Prophet ﷺ say: 'One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair.'" (*Sahih*)

٤٠٩٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ عَنْ عَمْرِو بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَنْتَعِلُونَ الشَّعَرَ».

تخريج: أخرجه البخاري، الجهاد، باب قتال الترك، ح:٢٩٢٧ و٣٥٩٢ من حديث جرير به.

4099. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using leather shields and tying their horses to date-palm trees." (*Sahih*)

٤٠٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، عِرَاضَ الْوُجُوهِ، كَأَنَّ أَعْيُنَهُمْ حَدَقُ الْجَرَادِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، يَنْتَعِلُونَ الشَّعَرَ وَيَتَّخِذُونَ الدَّرَقَ، يَرْبِطُونَ خَيْلَهُمْ بِالنَّخْلِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣١ عن عمار به، وتابعه أبوعبيدة عبدالملك بن معن عند ابن حبان، ح: ١٨٧٢، وحسنه البوصيري، وله شواهد عند البخاري، ح:٢٩٢٨، ٣٥٨٧ وغيره.

Comments:

a. Allâmah Baidâwi ﵀, said: "The reason of comparing their faces to a shield is that their features will be flat, and their faces will be round. The expression of being 'coated or plaited' means that they will be fatty and fleshy." (*Fathul-Bâri*, volume 6, page 743)

b. Abu Hurairah ﵁, said: "The *Hadith* means the people of Bâriz'; who are Kurds." Allah knows best.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

37. The Chapters On Asceticism

(المعجم ٣٧) أَبْوَابُ الزُّهْدِ

(التحفة ٢٩)

Chapter 1. Indifference Towards This World

(المعجم ١) - بَابُ الزُّهْدِ فِي الدُّنْيَا

(التحفة ١)

4100. It was narrated from Abu Dharr Al-Ghifâri that the Messenger of Allâh ﷺ said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allâh's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on.'" (*Da'îf*)

Hishâm said: "Abu Idris Al-Khawlâni said: 'The likeness of this *Hadith* compared to other *Ahâdith* is like that of pure gold compared to ordinary gold.'"

٤١٠٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ: حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الزَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ الْحَلَالِ، وَلَا فِي إِضَاعَةِ الْمَالِ. وَلٰكِنِ الزَّهَادَةُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللهِ. وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ، إِذَا أُصِبْتَ بِهَا، أَرْغَبَ مِنْكَ فِيهَا، لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

قَالَ هِشَامٌ: قَالَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، يَقُولُ: مِثْلُ هٰذَا الْحَدِيثِ فِي الأَحَادِيثِ، كَمِثْلِ الإِبْرِيزِ فِي الذَّهَبِ.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الزهد، باب ماجاء في الزهادة في الدنيا، ح: ٢٣٤٠ من حديث عمرو بن واقد به، وقال: غريب . . . وعمرو بن واقد منكر الحديث.

Comments:

a. Asceticism does not mean living alone separate from people; it is monasticism which is not allowed in Islam. Asceticism means being content with a lawful income even if it is little, and not running after an unlawful income.

b. Expecting that "people should give me something" is greed. Not being interested in what is in others' hands is also a type of asceticism and contentment.

4101. It was narrated that Abu Khallâd, who was one of the Companions of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.'" (*Da'if*)

٤١٠١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْحَكَمُ بْنُ هِشَامٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي خَلَّادٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْدًا فِي الدُّنْيَا، وَقِلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ، فَإِنَّهُ يُلْقَى الْحِكْمَةَ**».

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير، الكنى:٨/ ٢٧، ٢٨ عن هشام به، وتابعه كثير بن هشام عند أبي نعيم في الحلية:١٠/ ٤٠٥، وله علل: منها ضعف أبي فروة يزيد ابن سنان (انظر حديث:٢٥٨١)، وللحديث شاهدان ضعيفان جدًا عند صاحب الحلية:٧/ ٣١٧، وأبي يعلى.

4102. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, show me a deed which, if I do it, Allâh will love me and people will love me. The Messenger of Allâh ﷺ said: "Be indifferent towards this world, and Allâh will love you. Be indifferent to what is in people's hands, and they will love you." (*Da'if*)

٤١٠٢ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ دُلَّنِي عَلَى عَمَلٍ، إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِيَ اللهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ رَسُولُ اللهِ ﷺ: «**ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللهُ، وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ، يُحِبُّوكَ**».

تخريج: [ضعيف] أخرجه العقيلي:٢/ ١١ من حديث خالد القرشي به، وقال: وليس له من حديث الثوري أصل، وقد تابعه محمد بن كثير الصنعاني ولعله أخذ عنه ودلسه لأن المشهور به خالد هذا، وصححه الحاكم:٤/ ٣١٣ فرده الذهبي بقوله: قلت: خالد وضاع، وضعفه البوصيري، ورواه عبدالله بن واقد أبوقتادة الحراني وهو متروك مدلس، راجع التقريب وغيره، عن الثوري به. وللحديث شواهد ضعيفة.

4103. It was narrated from Abu Wâ'il that a man from his people – Samurah bin Sahm – said: "We

٤١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ

stopped with Abu Hâshim bin 'Utbah, who had been stabbed, and Mu'âwiyah came to visit him. Abu Hâshim wept and Mu'âwiyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allâh ﷺ gave me some advice and I wish that I had followed it. He ﷺ said: "There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allâh." That time came, but I accumulated wealth.'" (*Hasan*)

ابْنِ سَهْمٍ، رَجُلٍ مِنْ قَوْمِهِ، قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ، وَهُوَ طَعِينٌ. فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ. فَبَكَىٰ أَبُو هَاشِمٍ. فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَيْ خَالِ! أَوَجَعٌ يُشْئِزُكَ، أَمْ عَلَى الدُّنْيَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: عَلَى كُلٍّ، لَا، وَلٰكِنْ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا، وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ. قَالَ: «**إِنَّكَ لَعَلَّكَ تُدْرِكُ أَمْوَالًا تُقْسَمُ بَيْنَ أَقْوَامٍ، وَإِنَّمَا يَكْفِيكَ، مِنْ ذٰلِكَ، خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللهِ**» فَأَدْرَكْتُ، فَجَمَعْتُ.

تخريج: [حسن] أخرجه النسائي، الزينة، باب اتخاذ الخادم والمركب، ح:٥٣٨٧ من حديث جرير به، وصححه ابن حبان (الإحسان)، ح:٦٦٧ * سمرة بن سهم مجهول كما في التقريب، وله شاهد ذكره الترمذي، ح:٢٣٢٧، وأخرجه النسائي في الكبرٰى، ح:٩٨١٢، وأحمد: ٥/ ٣٦ وغيرهما، وسنده حسن.

Comments:

If wealth is accumulated through lawful means and left with a person, even after having spent it in good deeds, then it is not considered a sin. But the Companions of the Prophet ﷺ, used to feel sorry whenever some wealth was left with them, considering it contrary to the perfect standards of true faith.

4104. It was narrated from Thâbit that Anas said: "Salmân fell sick and Sa'd came to visit him, and when he saw him he wept. Sa'd said to him: 'Why are you weeping, my brother? Are you not a Companion of the Messenger of Allâh ﷺ? Are you not? Are you not?' Salmân said: 'I am only weeping for one reason: I am not weeping because of longing for this world or for

٤١٠٤ - حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الرَّبِيعِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: اشْتَكَىٰ سَلْمَانُ. فَعَادَهُ سَعْدٌ، فَرَآهُ يَبْكِي، فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ؟ يَا أَخِي أَلَيْسَ قَدْ صَحِبْتَ رَسُولَ اللهِ ﷺ؟ أَلَيْسَ، أَلَيْسَ؟ قَالَ سَلْمَانُ: مَا أَبْكِي وَاحِدَةً مِنِ اثْنَتَيْنِ. مَا أَبْكِي ضَنًّا لِلدُّنْيَا وَلَا

dislike of the Hereafter. But the Messenger of Allâh ﷺ gave me some advice and I think that I have transgressed.' He said: 'What was his advice to you?' He said: 'He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed that. As for you, O Sa'd, fear Allâh when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.''' (*Hasan*)

Thâbit said: "I heard that he only left behind twenty-odd Dirham, from the expenses that he had."

كَرَاهِيَةً لِلآخِرَةِ. وَلٰكِنْ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا. فَمَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ. قَالَ: وَمَا عَهِدَ إِلَيْكَ؟ قَالَ: عَهِدَ إِلَيَّ أَنَّهُ يَكْفِي أَحَدَكُمْ مِثْلُ زَادِ الرَّاكِبِ، وَلَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ، وَأَمَّا أَنْتَ، يَا سَعْدُ فَاتَّقِ اللهَ عِنْدَ حُكْمِكَ إِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ إِذَا قَسَمْتَ، وَعِنْدَ هَمِّكَ إِذَا هَمَمْتَ.

قَالَ ثَابِتٌ: فَبَلَغَنِي أَنَّهُ مَا تَرَكَ إِلَّا بِضْعَةً وَعِشْرِينَ دِرْهَمًا، مِنْ نَفَقَتِهِ كَانَتْ عِنْدَهُ.

تخريج: [إسناده حسن] أخرجه الطبراني: ١/ ٢٢٧، ح: ٦٠٦٦، وأبونعيم في الحلية: ١/ ١٩٧ من حديث الحسن بن أبي الربيع، وللحديث شواهد كثيرة، انظر القناعة لابن السني، ومسند الإمام أحمد وغيرهما.

Comments:

a. The Prophet ﷺ, often gave good news to his Companions, even though they used to consider their usual mistakes as great sins.

b. Some provisions used to be left with Salman, ؓ, though it was not his mistake, but he used to fear for that, due to his great piety.

Chapter 2. Being Concerned With This World

(المعجم ٢) - بَابُ الهَمِّ بِالدُّنْيَا

(التحفة ٢)

4105. 'Abdur-Rahmân bin Abân bin 'Uthmân bin 'Affân narrated that his father said: "Zaid bin Thâbit departed from Marwân at mid-day. I said: 'He has not sent him out at this time of the the day except for something he asked.' So I asked him, and he said: 'He asked me about some things we heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Whoever is focused only on this world, Allâh

٤١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبَانَ ابْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ أَبِيهِ قَالَ: خَرَجَ زَيْدُ ابْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ، بِنِصْفِ النَّهَارِ. قُلْتُ: مَا بَعَثَ إِلَيْهِ، هٰذِهِ السَّاعَةَ، إِلَّا لِشَيْءٍ سَأَلَ عَنْهُ. فَسَأَلْتُهُ، فَقَالَ: سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ

اللهِ ﷺ يَقُولُ: «مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ. وَمَنْ كَانَتِ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ».

will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allâh will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him." (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/١٨٣ من حديث شعبة به مطولاً، وصححه البوصيري، وله طرق عند الترمذي، ح: ٢٦٥٦ من حديث شعبة، وقال: حسن، وصححه ابن حبان، ح: ٧٢.

Comments:

a. Anyone, who runs after mundane wealth, richness, rank and position, has to struggle very hard to be happy in this life. He does not become satisfied, even if he accumulates a great deal of wealth, because he always wishes for more and more. So, such a person always lives in a troubled state like a poor person.

b. A human being will certainly get the livelihood that is predestined by Allâh, the Exalted, even if he seeks it through lawful means only. Therefore, seeking livelihood through unlawful means does not increase anything but problems and troubles.

٤١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحُسَيْنُ ابْنُ عَبْدِ الرَّحْمٰنِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ: سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا، هَمَّ الْمَعَادِ، كَفَاهُ اللهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللهُ فِي أَيِّ أَوْدِيَتِهِ هَلَكَ».

4106. 'Abdullâh said: "I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one thing, the Hereafter, Allâh will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allâh will not care in which of its valleys he died.'" (***Da'if***)

تخريج: [ضعيف جدًا] تقدم، ح: ٢٥٧.

Comments:

'Relieving him of worldly concerns' means that his lawful requirements will be satisfied easily. And the one who suffers from various types of troubles due to greed, his troubles do not have any end till he will be presented in front of Allâh entangled in his own troubles.

4107. (Abu) Khâlid Al-Wâlibi narrated from Abu Hurairah and he (one of the narrators) said: "I do not know except that he attributed it to the Prophet ﷺ" – "Allâh says: 'O son of Âdam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'" (*Hasan*)

٤١٠٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ [أَبِي] خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ قَالَ: «يَقُولُ اللهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمْلأْ صَدْرَكَ غِنًى، وَأَسُدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلأْتُ صَدْرَكَ شُغْلًا، وَلَمْ أَسُدَّ فَقْرَكَ».

تخريج: **[إسناده حسن]** أخرجه الترمذي، الزهد، باب أحاديث: ابتلينا بالضراء، ومن كانت الآخرة همه ... الخ، ح:٢٤٦٦ من حديث عمران به، وقال: حسن غريب * أبوخالد الوالبي وزائدة بن نشيط وثقهما ابن خزيمة، وابن حبان، والحاكم وغيرهم، فحديثهما لا ينزل عن درجة الحسن، راجع نيل المقصود، ح:١٣٢٨.

Comments:

Being dedicated to worship means; great importance should be given to worship daily. Besides, general tasks also should be done with the intention of pleasing Allâh to convert the routine work into the acts of worship.

Chapter 3. The Likeness Of This World

(المعجم ٣) - **بَابُ مَثَلِ الدُّنْيَا** (التحفة ٣)

4108. Mustawrid, a brother of Banu Fihr, said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.'" (*Sahih*)

٤١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: سَمِعْتُ الْمُسْتَوْرِدَ، أَخَا بَنِي فِهْرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مَثَلُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ. فَلْيَنْظُرْ بِمَا يَرْجِعُ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح:٥٥/٢٨٥٨ عن ابن نمير به.

Comments:

Favors of Paradise comparing to the favors of this life are so precious that the value of some inches of the land in Paradise is more precious than all the wealth and treasures of this world. Besides, the other favors that Paradise has, such as palaces, gardens; the comfort and blessing they contain, pure wives, maids, etc., can one imagine or estimate their value? Overall, the blessing of looking at Allâh, the Exalted, is so precious that all the blessings, comparing to it, are of no value.

4109. It was narrated that 'Abdullâh said: "The Prophet ﷺ lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allâh ﷺ said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'" (***Hasan***)

٤١٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْمَسْعُودِيُّ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: اضْطَجَعَ النَّبِيُّ ﷺ عَلَى حَصِيرٍ. فَأَثَّرَ فِي جِلْدِهِ فَقُلْتُ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللهِ لَوْ كُنْتَ آذَنْتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَقِيكَ مِنْهُ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَنَا وَالدُّنْيَا إِنَّمَا أَنَا وَالدُّنْيَا كَرَاكِبٍ اسْتَظَلَّ [تَحْتَ] شَجَرَةٍ. ثُمَّ رَاحَ وَتَرَكَهَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب حديث ما الدنيا إلا كراكب استظل، ح:٢٣٧٧ من حديث المسعودي به، وقال: حسن صحيح، وهو في مسند الطيالسي، ح:٢٧٧٧، وللحديث شواهد.

Comments:

a. Avoiding nice and comfortable utilities with the intention of spending the money for the sake of Allâh instead of spending it on oneself is a praiseworthy act. If avoiding comfortable utilities is due to miserliness, then it is a bad habit. Making a lawful matter unlawful upon oneself is forbidden.

b. Asceticism means one should not run after the mundane blessings, but if one gets them through lawful means without being greedy for such things, then he may use them. Worrying much about the worldly matters and maintaining mannerism is contrary to asceticism.

4110. It was narrated that Sahl bin Sa'd said: "We were with the Messenger of Allâh ﷺ in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: 'Don't you think this is worthless to its owner? By the One in Whose Hand is my soul, this world is more worthless to Allâh than this *(dead sheep) is to its owner. If* this world was worth the wing of a mosquito to Allâh, the disbeliever would not have a drop to drink from it.'" ***(Hasan)***

٤١١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ إِبْرَاهِيمُ ابْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِذِي الْحُلَيْفَةِ. فَإِذَا هُوَ بِشَاةٍ مَيِّتَةٍ شَائِلَةٍ بِرِجْلِهَا. فَقَالَ: **«أَتُرَوْنَ هٰذِهِ هَيِّنَةً عَلَى صَاحِبِهَا؟ فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ، مِنْ هٰذِهِ عَلَى صَاحِبِهَا. وَلَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا قَطْرَةً أَبَدًا»**.

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ماجاء في هوان الدنيا على الله عزوجل، ح: ٢٣٢٠ من حديث أبي حازم به مختصرًا، وقال: صحيح غريب.

Comments:

a. Deeds of a person are most important near Allâh. If worldly means are used in good deeds then they are beneficial for the person; otherwise, wealth, richness, rank and position do not have any importence near Allâh.
b. Mundane items should be earned through lawful means, and they should be spent only in the acts that please Allâh.
c. The main place for the favors and blessings of Allâh is Paradise. Worldly favors, regardless of how huge they are, do not have any value if compared to the favors of Paradise.

4111. Mustawrid bin Shaddâd said: "I was riding with the Messenger of Allâh ﷺ when he came across a dead lamb that had been thrown out.' He said: 'Don't you think that this is worthless to its owners?' It was said: 'O Messenger of Allâh, it is because it is worthless that they have thrown it out, – or words to that effect. He said: 'By the One in Whose Hand is my soul, this world is more worthless to Allâh than this is to its owners.'" ***(Hasan)***

٤١١١ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ قَالَ: إِنِّي لَفِي الرَّكْبِ، مَعَ رَسُولِ اللهِ ﷺ إِذْ أَتَى عَلَى سَخْلَةٍ مَنْبُوذَةٍ. قَالَ، فَقَالَ: **«أَتُرَوْنَ هٰذِهِ هَانَتْ عَلَى أَهْلِهَا؟»** قَالَ، قِيلَ: يَا رَسُولَ اللهِ مِنْ هَوَانِهَا أَلْقَوْهَا. أَوْ كَمَا قَالَ. قَالَ: **«فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ**

هٰذِهِ عَلَى أَهْلِهَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ماجاء في هوان الدنيا على الله عزوجل، ح:٢٣٢١ من حديث مجالد به، وقال: حسن، وللحديث شواهد كثيرة منها حديث الترمذي، السابق.

4112. Abu Hurairah said: "I heard the Messenger of Allâh ﷺ saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allâh (*Dhikr*) and what is conducive to that, or one who has knowledge or who acquires knowledge.'" (***Hasan***)

٤١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو خُلَيْدٍ، عُتْبَةُ بْنُ حَمَّادٍ الدِّمَشْقِيُّ عَنِ ابْنِ ثَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ ضَمْرَةَ السَّلُولِيِّ. قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «الدُّنْيَا مَلْعُونَةٌ. مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللهِ وَمَا وَالَاهُ، أَوْ عَالِمًا أَوْ مُتَعَلِّمًا».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب منه حديث: إن الدنياملعونة، ح:٢٣٢٢ من حديث عبدالرحمٰن بن ثابت بن ثوبان به، وقال: حسن غريب.

Comments:

a. Cursed, means being away and being deprived of the mercy of Allâh. Generally, worldly matters make one forget Allâh, so they deserve to be cursed.

b. Anything, or act, that has any connection with the remembrance of Allâh, Allâh's mercy descends over it, or due to it.

c. Earning lawful means of life is a command of Allâh. So, earning a lawful livelihood, following the commands of Allâh, and spending it in lawful matters is also a cause of reward.

4113. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "This world is a prison for the believer and a paradise for the disbeliever.'" (***Sahih***)

٤١١٣ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

تخريج: أخرجه مسلم، الزهد، باب: الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٥٦، والترمذي، ح:٢٣٢٤ من حديث العلاء به، وقال: الترمذي: حسن صحيح.

Comments:

a. As a prisoner is bound to follow many laws of the prison; he cannot act freely, similarly a believer is not free in this life to do what he desires, rather he follows the commands of Allâh at every point of his life, and as a reward he will get Paradise.
b. A non-believer lives freely in this world, so he gets the punishment of Hell in Hereafter. The hardest life of this world, compared to the punishment of Hell, is considered a Paradise.

4114. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took hold of some part of my body and said: 'O 'Abdullâh, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.'" (*Da'if*)

٤١١٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ: «يَا عَبْدَ اللهِ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. أَوْ كَأَنَّكَ عَابِرُ سَبِيلٍ. وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح:٢٣٣٣ من حديث حماد به * وليث بن أبي سليم تقدم حاله، ح:٢٠٨، وأخرج البخاري في صحيحه، الرقاق، باب قول النبي ﷺ: كن في الدنيا كأنك غريب أو عابر سبيل، ح:٦٤١٦ من طريق آخر عن مجاهد به دون قوله: وعد نفسك من أهل القبور، وهو المحفوظ.

Comments:

A foreigner and a traveler always prefer their urgent and temporal needs; they do not neglect the preparation of their journey. Similarly, a believer tries his best to gain the Hereafter life through this life, securing this world, is not his basic aim.

Chapter 4. One Who Is Not Paid Any Heed

(المعجم ٤) - بَابُ مَنْ لَا يُؤْبَهُ لَهُ (التحفة ٤)

4115. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Shall I not tell you about the kings of Paradise?' I said: 'Yes.' He said: 'A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allâh, Allâh fulfills it.'" (*Da'if*)

٤١١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟» قُلْتُ: بَلَىٰ. قَالَ: «رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ

عَلَى اللهِ لَأَبَرَّهُ».

تخريج: [إسناده ضعيف] من أجل سويد بن عبدالعزيز لأنه ضعيف ضعفه الجمهور، وفي الباب حديث أحمد: ٢/ ١١٤ وأهل الجنة الضعفاء المغلوبون، وصححه الحاكم على شرط مسلم، ح: ٢/ ٤٩٩، ووافقه الذهبي.

4116. Hârithah bin Wahb narrated that the Messenger of Allâh ﷺ said: "Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one." (*Sahih*)

٤١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ ابْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

تخريج: أخرجه البخاري، التفسير، باب: عتل بعد ذلك زنيم، ح:٤٩١٨، ٦٠٧١، ومسلم، الجنة ونعيمها، باب النار يدخلها الجبارون والجنة يدخلها الضعفاء، ح:٢٨٥٣/ ٤٧ من حديث سفيان الثوري به.

Comments:

a. Being weak, means a noble and humble person who does not oppress anyone, rather if one assaults him, he forgives him.
b. The one who is a miser and always accumulates money; i.e., the one who is greedy, always collects money and does not spend. A believer is not characterized by the characters of miserliness and greediness, rather these are the qualities of non-believers and hypocrites; due to them they deserve Hell.
c. Pride means despising people and disdaining the truth (out of self-conceit) even after knowing the reality. The wrong feelings of such haughtiness lead to many moral and social evils.

4117. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few." (*Da'if*)

٤١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ صَدَقَةَ بْنِ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ، عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ أَغْبَطَ النَّاسِ، عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَاذِ. ذُو حَظٍّ مِنْ صَلَاةٍ. غَامِضٌ فِي النَّاسِ. لَا يُؤْبَهُ لَهُ. كَانَ رِزْقُهُ كَفَافًا، وَصَبَرَ عَلَيْهِ. عَجِلَتْ مَنِيَّتُهُ، وَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري * صدقة بن عبدالله، وأيوب بن سليمان ضعيفان كما في التقريب وغيره، وللحديث طرق كلها ضعيفة كما حققته في تخريج مسند الحميدي، ح: ٩١١، والنهاية، ح: ٣٠.

4118. It was narrated from 'Abdullâh bin Abi Umâmah Al-Hârithi that his father said: "The Messenger of Allâh ﷺ said: 'Simplicity is part of faith.'" (*Da'if*)

He (the narrator) said: "Simplicity means an ascetic and rough life."

٤١١٨ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَذَاذَةُ مِنَ الْإِيمَانِ». قَالَ: الْبَذَاذَةُ الْقَشَافَةُ. يَعْنِي التَّقَشُّفَ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الترجل، باب النهي عن كثير من الإرفاه، ح: ٤١٦١ من حديث عبدالله بن أبي أمامة به، وأخرجه الطحاوي في مشكل الآثار: ١/٤٧٨، ٤/١٥١، والطبراني: ١/٢٧٢ من طريقين عن أبي أمامة به * ابن إسحاق عنعن.

Comments:

Simplicity covers many things; for instance, wearing a patched garment, sitting on ground, not considering it to be degrading to listen to the requests of a poor or needy person, and trying to help him as much as possible, accepting a simple invitation of a poor person and being thankful to him after eating his plain food, not dealing with the poor arrogantly, participating in the joys and sorrows of those who are lower than us, and like matters.

4119. It was narrated from Asmâ' bint Yazid that she heard the Messenger of Allâh ﷺ say: "Shall I not tell you of the best of you?" They said: "Yes, O Messenger of Allâh." He said: "The best of you are those who, when they are seen, Allâh the Mighty, the Majestic, is remembered." (*Hasan*)

٤١١٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أُنَبِّئُكُمْ بِخِيَارِكُمْ؟» قَالُوا: بَلَى. يَا رَسُولَ اللهِ قَالَ: «خِيَارُكُمُ الَّذِينَ إِذَا رُؤُوا، ذُكِرَ اللهُ عَزَّ وَجَلَّ».

تخريج: [حسن] أخرجه الطبراني: ٢٤/١٦٧، ح: ٤٢٤ من حديث يحيى بن سليم به، وتابعه غير واحد، وحسنه البوصيري، رواه محمد بن أبي عمر المكي عن يحيى به، ورواه معمر، وبشر ابن المفضل عن ابن خيثم به.

Chapter 5. The Virtue Of Poverty

(المعجم ٥) - بَابُ فَضْلِ [الفَقْرِ]

(التحفة ٥)

4120. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "A man passed by the Messenger of Allâh ﷺ and the Prophet ﷺ said: 'What do you say about this man?' They said: 'We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.' The Prophet ﷺ remained silent, and another man passed by. The Prophet ﷺ said: 'What do you say about this man?' We said: 'By Allâh, O Messenger of Allâh, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.' The Prophet ﷺ said: 'This one is better than an earthful of (men like) the other man.'" (*Sahih*)

٤١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: مَرَّ عَلَى رَسُولِ اللهِ ﷺ رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هٰذَا الرَّجُلِ؟» قَالُوا: رَأْيَكَ فِي هٰذَا. نَقُولُ: هٰذَا مِنْ أَشْرَفِ النَّاسِ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، أَنْ يُخَطَّبَ. وَإِنْ شَفَعَ، أَنْ يُشَفَّعَ. وَإِنْ قَالَ، أَنْ يُسْمَعَ لِقَوْلِهِ. فَسَكَتَ النَّبِيُّ ﷺ. وَمَرَّ رَجُلٌ آخَرُ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هٰذَا؟» قَالُوا: نَقُولُ، وَاللهِ يَا رَسُولَ اللهِ هٰذَا مِنْ فُقَرَاءِ الْمُسْلِمِينَ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، لَمْ يُنْكَحْ، وَإِنْ شَفَعَ، لَا يُشَفَّعْ. وَإِنْ قَالَ، لَا يُسْمَعْ لِقَوْلِهِ. فَقَالَ النَّبِيُّ ﷺ: «لَهٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا».

تخريج: أخرجه البخاري، النكاح، باب الأكفاء في الدين، ح:٥٠٩١ من حديث عبدالعزيز به.

Comments:

a. A poor Muslim, even if he is unknown, who does not have any position in the eyes of world, is better to Allâh than millions of those who do not have faith and piety.

b. Allâh gives most importance and respect to the faith and piety of a person, instead of his wealth, richness, prestige, high position, fame or lineage.

4121. It was narrated from 'Imrân bin Husain that the

٤١٢١ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ عِيسَى: حَدَّثَنَا

Messenger of Allâh ﷺ said: "Allâh loves His believing slave who is poor, does not beg and has many children." (*Da'if*)

مُوسى بْنُ عُبَيْدَةَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مِهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ، الْفَقِيرَ، الْمُتَعَفِّفَ، أَبَا الْعِيَالِ».

تخريج: [إسناده ضعيف] أخرجه العقيلي: ٣/ ٤٧٤ من طريق آخر عن موسى بن عبيدة به، وقال: موسى متروك انظر، ح: ٢٥١، وضعفه العراقي، والبوصيري، وقال: القاسم بن مهران لم يثبت سماعه من عمران، وفيه علة أخرى، وله شاهد ضعيف جدًا.

Chapter 6. The Status Of The Poor

(المعجم ٦) - بَابُ مَنْزِلَةِ الْفُقَرَاءِ (التحفة ٦)

4122. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The poor believers will enter Paradise half a day – five hundred years – before the rich.'" (*Hasan*)

٤١٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِنِصْفِ يَوْمٍ: خَمْسِمِائَةِ عَامٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء أن فقراء المهاجرين يدخلون الجنة قبل أغنيائهم، ح: ٢٣٥٣، ٢٣٥٤ من حديث محمد بن عمرو به، وقال: حسن صحيح، وهو في المصنف: ١٣/ ٢٤٦، وأخرجه الترمذي، ح: ٢٣٥١ من طريق آخر عن الأعمش عن عطية عن أبي سعيد به.

Comments:

a. One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.

b. Getting little money or not having money in this life is also a blessing of Allâh, but it requires patience, as richness requires being thankful to Allâh.

4123. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The poor *Muhâjirin* will enter Paradise before the rich, the equivalent of five hundred years." (*Hasan*)

٤١٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ

الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ، بِمِقْدَارِ خَمْسِمِائَةِ سَنَةٍ».

تخريج: [صحيح] فيه ضعيفان * عطية تقدم، ح:٣٧، وتلميذه تقدم، ح:٨٥٤، وله شواهد عند مسلم، ح:٢٩٧٩/٣٧ وغيره، والحديث السابق شاهد له أيضًا.

Comments:

The honor of entering Paradise first is granted to the poor Emigrants. However, due to some other qualities, some rich Companions, also might achieve this honor. Similarly, the rich Companions who have performed many good deeds; for example, they emigrated first and participated in many battles with the Prophet ﷺ, their grades may be increased for such good deeds.

4124. It was narrated that 'Abdullâh bin 'Umar said: "The poor *Muhâjirin* complained to the Messenger of Allâh about that with which Allâh had favored the rich over them. He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'" ***(Da'if)***

Then (one of the narrators) Musa recited this Verse:

"And verily, a day with your Lord is as a thousand years of what you reckon."[1]

٤١٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا أَبُو غَسَّانَ بَهْلُولٌ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: اشْتَكَىٰ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ ﷺ مَا فَضَّلَ اللهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ. فَقَالَ: «يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، خَمْسِمِائَةِ عَامٍ».

ثُمَّ تَلَا مُوسَى هٰذِهِ الْآيَةَ: ﴿وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾. [الحج: ٤٧]

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٣/ ٢٤٤، ح:١٦٢٣٤ من حديث موسى بن عبيدة به، ومن أجله ضعفه البوصيري، وانظر، ح:٢٥١.

Chapter 7. Keeping Company With The Poor

(المعجم ٧) - بَابُ مُجَالَسَةِ الْفُقَرَاءِ

(التحفة ٧)

4125. It was narrated that Abu Hurairah said: "Ja'far bin Abu Tâlib used to like the poor; he

٤١٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَبُو

[1] *Al-Hajj* 22:47.

يَحْيَى: حَدَّثَنَا إِبْرَاهِيمُ، أَبُو إِسْحَاقَ الْمَخْزُومِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ. وَكَانَ رَسُولُ اللهِ ﷺ يَكْنِيهِ: أَبَا الْمَسَاكِينِ.

would sit with them and talk to them, and they would talk to him. And the Messenger of Allâh ﷺ gave him the *Kunyah* of *Abul-Masâkin* (Father of the Poor)." ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب قول أبي هريرة: ما احتذى النعال . . . بعد رسول الله ﷺ أفضل من جعفر . . . ، ح:٣٧٦٦ عن عبدالله بن سعيد به، وقال: غريب، وانظر، ح:٢٥٤٥ لحال إبراهيم بن الفضل المخزومي، وفيه علة أخرى.

٤١٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَزِيدَ بْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَحِبُّوا الْمَسَاكِينَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي دُعَائِهِ: «**اللَّهُمَّ أَحْيِنِي مِسْكِينًا، وَأَمِتْنِي مِسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ**».

4126. It was narrated that Abu Sa'eed Al-Khudri said: "Love the poor, for I heard the Messenger of Allâh ﷺ say in his supplication: 'O Allâh, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).'" ***(Da'if)***

تخريج: [إسناده ضعيف جدًا] أخرجه عبد بن حميد في منتخبه(ق ١٣٠أ) عن ابن أبي شيبة، والخطيب: ١١١/٤ من حديث عبدالله بن سعيد به، وضعفه البوصيري * يزيد تقدم حاله، ح:٢٥٨١، وأبوالمبارك مجهول(تقريب)، وللحديث شواهد كلها ضعيفة كما ذكرتها في تعليقي على سنن ابن ماجه، ولم يصب من صحح الحديث لتلك الشواهد.

Comments:

a. Poverty of the Prophet ﷺ, was intentional; despite having a great income from booty, *Fai* (i.e., booty gained without fighting) and *Khums* (one fifth of war booty), he used to live a simple life, and used to give all his wealth in charity and for the sake of Allâh.

b. A person, despite being rich, may get the reward of poverty, if he does not love the money, gives it to poor, limits his necessities, and prefers a simple life.

٤١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ عَنِ السُّدِّيِّ، عَنْ أَبِي سَعْدٍ الأَزْدِيِّ، وَكَانَ قَارِئَ الأَزْدِ،

4127. It was narrated from Khabbâb, concerning the Verse: "And turn not away those who invoke their Lord, morning and afternoon..." up to His Saying: "...and thus become of the

unjust."[1] He said: "Aqra' bin Hâbis At-Tamimi and 'Uyainah bin Hisn Al-Fazâri came and found the Messenger of Allâh ﷺ with Suhaib, Bilâl, 'Ammâr and Khabbâb, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet ﷺ they looked down on them. They took him aside and said: 'We want you to sit with us alone, so that the 'Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.' He said: 'Yes.' They said: 'Write a document for us (binding you to that).' So he called for a piece of paper and he called 'Ali to write, and we were sitting in a corner. Then Jibra'il, ﷺ, came down and said: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."[2] Then he mentioned Aqra' bin Hâbis and 'Uyaynah bin Hisn, then he said: "Thus We have tried some of them with others, that they might

عَنْ أَبِي الْكَنُودِ، عَنْ خَبَّابٍ. فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾. إِلَى قَوْلِهِ: ﴿فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: ٥٢]، قَالَ: جَاءَ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ. فَوَجَدُوا رَسُولَ اللهِ ﷺ مَعَ صُهَيْبٍ وَبِلَالٍ وَعَمَّارٍ وَخَبَّابٍ. قَاعِدًا فِي نَاسٍ مِنَ الضُّعَفَاءِ مِنَ الْمُؤْمِنِينَ. فَلَمَّا رَأَوْهُمْ حَوْلَ النَّبِيِّ ﷺ حَقَرُوهُمْ. فَأَتَوْهُ فَخَلَوْا بِهِ وَقَالُوا: إِنَّا نُرِيدُ أَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِسًا، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضْلَنَا. فَإِنَّ وُفُودَ الْعَرَبِ تَأْتِيكَ فَنَسْتَحْيِي أَنْ تَرَانَا الْعَرَبُ مَعَ هٰذِهِ الْأَعْبُدِ. فَإِذَا نَحْنُ جِئْنَاكَ فَأَقِمْهُمْ عَنْكَ. فَإِذَا نَحْنُ فَرَغْنَا، فَاقْعُدْ مَعَهُمْ إِنْ شِئْتَ. قَالَ: «نَعَمْ» قَالُوا: فَاكْتُبْ لَنَا عَلَيْكَ كِتَابًا. قَالَ: فَدَعَا بِصَحِيفَةٍ. وَدَعَا عَلِيًّا لِيَكْتُبَ، وَنَحْنُ قُعُودٌ فِي نَاحِيَةٍ فَنَزَلَ جِبْرَئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: ٥٢]. ثُمَّ ذَكَرَ الْأَقْرَعَ ابْنَ حَابِسٍ وَعُيَيْنَةَ بْنَ حِصْنٍ فَقَالَ: ﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ﴾ [الأنعام: ٥٣].

[1] *Al-An'âm* 6:52.

[2] *Al-An'âm* 6:52.

say: 'Is it these (poor believers) whom Allâh has favored from amongst us?' Does not Allâh know best those who are grateful."[1] Then he said: "When those who believe in Our *Ayât* come to you, say: *Salamun 'Alaykum* (peace be on you); your Lord has written (prescribed) mercy for Himself"."[2] He said: "Then we got so close to him that our knees were touching his, and the Messenger of Allâh ﷺ was sitting with us. When he wanted to get up, he stood up and left us. Then Allâh revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them," – and do not sit with the nobles – "desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance," – meaning 'Uyainah and Aqra' – "and who follows his own lusts, and whose affair (deeds) has been lost"[3] He said: 'May they be doomed.' He said: 'May 'Uyaynah and Aqra' be doomed.' Then he made the parable for them of two men and the parable of this world. Khabbâb said: "We used to sit with the Prophet ﷺ and if the time came for him to leave, we would get up and leave him, then he would leave." (*Da'if*)

ثُمَّ قَالَ: ﴿وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَـٰتِنَا فَقُلْ سَلَـٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ﴾ [الأنعام ٥٤]. قَالَ: فَدَنَوْنَا مِنْهُ حَتَّى وَضَعْنَا رُكَبَنَا عَلَى رُكْبَتِهِ. وَكَانَ رَسُولُ اللهِ ﷺ يَجْلِسُ مَعَنَا. فَإِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَتَرَكَنَا. فَأَنْزَلَ اللهُ: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ وَلَا تُجَالِسِ الأَشْرَافَ ﴿تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾ يَعْنِي عُيَيْنَةَ وَالأَقْرَعَ ﴿وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا﴾ [الكهف: ٢٨]. قَالَ، هَلَاكًا قَالَ: أَمْرُ عُيَيْنَةَ وَالأَقْرَعِ. ثُمَّ ضَرَبَ لَهُمْ مَثَلَ الرَّجُلَيْنِ وَمَثَلَ الْحَيَاةِ الدُّنْيَا. قَالَ خَبَّابٌ: فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ. فَإِذَا بَلَغْنَا السَّاعَةَ الَّتِي يَقُومُ فِيهَا، قُمْنَا وَتَرَكْنَاهُ حَتَّى يَقُومَ.

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[1] *Al-An'âm* 6:53.
[2] *Al-An'âm* 6:54.
[3] *Al-Kahf* 18:28.

تخريج: [**إسناده ضعيف**] أخرجه ابن أبي حاتم في تفسيره:٤/١٢٩٧، ١٢٩٨، ح:٧٣٣١ عن أحمد بن محمد القطان به، ورواه ابن جرير الطبري في تفسيره:٧/١٢٧، ١٢٨ من حديث عمرو العنقزي به، وصححه البوصيري، وقال ابن كثير في تفسيره:٣/٢٥٥، وفي نسخة:٢/١٣٩ وهذا حديث غريب فإن هذه الآية مكية، والأقرع بن حابس وعيينة إنما أسلما بعد الهجرة بدهر قلت: أبوالكنود، وتلميذه لم يوثقهما غير ابن حبان.

Comments:

a. The most important thing to the Prophet ﷺ, was to guide the people to the true religion, for this reason, he was ready to accept the conditions that he did not like.
b. Fulfilling a verbal agreement also becomes obligatory, but putting it in writing is better.
c. This incident shows the high position and greatness of the Companions who embraced Islam earlier.
d. The Companions of the Prophet ﷺ, who embraced Islam first, are more superior than those who embraced Islam later. However, those who embraced Islam later also should be respected highly. They are more virtuous than the followers of the Companions of the Prophet ﷺ.

4128. It was narrated that Sa'd said: "This Verse was revealed concerning us six: Myself, Ibn Mas'ud, Suhaib, 'Ammâr, Miqdâd and Bilâl. The Quraish said to the Messenger of Allâh ﷺ: 'We do not want to join them, send them away.' Thoughts of that entered the heart of the Messenger of Allâh ﷺ as much as Allâh willed, then Allâh revealed: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."[1] (***Sahih***)

٤١٢٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ فِينَا، سِتَّةٍ: فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلَالٍ. قَالَ: قَالَتْ قُرَيْشٌ لِرَسُولِ اللهِ ﷺ: إِنَّا لَا نَرْضَىٰ أَنْ نَكُونَ أَتْبَاعًا لَهُمْ. فَاطْرُدْهُمْ عَنْكَ. قَالَ: فَدَخَلَ قَلْبَ رَسُولِ اللهِ ﷺ مِنْ ذٰلِكَ مَا شَاءَ اللهُ أَنْ يَدْخُلَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ الآيَةَ [الأنعام: ٥٢].

تخريج: أخرجه مسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١٣/٤٥، ٤٦ من طريقين عن المقدام به.

[1] *Al-An'âm* 6:52.

Chapter 8. The Most Wealthy

(المعجم ٨) - بَابٌ: فِي الْمُكْثِرِينَ

(التحفة ٨)

4129. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Woe to the most wealthy except those who do such and such with the money, and such and such" - four things, (pointing) to his right, to his left, in front of him and behind him. (*Hasan*)

٤١٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ و أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «وَيْلٌ لِلْمُكْثِرِينَ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَهٰكَذَا» أَرْبَعٌ: عَنْ يَمِينِهِ، وعَنْ شِمَالِهِ، وَمِنْ قُدَّامِهِ، وَمِنْ وَرَائِهِ.

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف لضعف عطية والراوي عنه انظر، ح:٤١٢٣، ورواه الأعمش عن عطية به بألفاظ مختلفة، متقاربة المعنى(أحمد:٣/ ٥٢)، وله شاهد عندأحمد:٢/ ٣٠٩، ٥٢٥، وانظر الحديث الآتي.

4130. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources." (*Hasan*)

٤١٣٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ، هُوَ سِمَاكٌ، عَنْ مَالِكِ بْنِ مَرْثَدٍ الْحَنَفِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْأَكْثَرُونَ هُمُ الْأَسْفَلُونَ يَوْمَ الْقِيَامَةِ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا، وَكَسَبَهُ مِنْ طَيِّبٍ».

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد منها حديث المعرور بن سويد عن أبي ذر، أخرجه مسلم، ح:٩٩٠/ ٣٠، والبخاري، ح:١٤٦٠، ٦٦٣٨ وغيرهما.

Comments:

The one whose earning is lawful gets the reward of his generosity. So, unlawful income should be avoided.

4131. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The wealthiest will be the lowest, except one

٤١٣١ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

who does such and such,' three things." (*Hasan*)

رَسُولُ اللهِ ﷺ: «الأَكْثَرُونَ هُمُ الأَسْفَلُونَ. إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» ثَلَاثًا.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤٢٨ عن يحيى القطان به * وابن عجلان صرح بالسماع عنده، وصححه البوصيري.

4132. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt." (*Sahih*)

٤١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أُحِبُّ أَنَّ أُحُدًا عِنْدِي ذَهَبًا. فَتَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ شَيْءٌ. إِلَّا شَيْءٌ أَرْصُدُهُ فِي قَضَاءِ دَيْنٍ».

تخريج: [صحيح] أخرجه أحمد: ٢/٤١٩ من حديث عبدالعزيز به، وحسنه البوصيري، وللحديث شواهد كثيرة جدًا عند البخاري، ومسلم وغيرهما، وهو متواتر عن أبي هريرة رضي الله عنه.

Comments:

a. Uhud is a big mountain; gold equal to the mountain of Uhud cannot be spent within two or three days, even though the Prophet ﷺ wished to spend such a huge quantity of gold only within two or three days.
b. Giving and taking a loan is allowed, but the loan should be taken with the intention of paying it back as soon as possible.

4133. It was narrated from 'Amr bin Ghailân Ath-Thaqafi that Messenger of Allâh ﷺ said: "O Allâh, whoever believes in me and knows that what I have brought is the truth from You, decrease his wealth and his children, and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long.'" (*Da'if*)

٤١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي عُبَيْدِ اللهِ، مُسْلِمِ بْنِ مِشْكَمٍ، عَنْ عَمْرِو بْنِ غَيْلَانَ الثَّقَفِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي، وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَقْلِلْ مَالَهُ وَوَلَدَهُ، وَحَبِّبْ إِلَيْهِ لِقَاءَكَ، وَعَجِّلْ لَهُ الْقَضَاءَ. وَمَنْ لَمْ يُؤْمِنْ بِي، وَلَمْ يُصَدِّقْنِي، وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطِلْ عُمُرَهُ».

تخريج: [إسناده ضعيف] أخرجه الطبراني: ١٧/٣١، ح: ٥٦ من حديث هشام به، وتابعه

معلى بن منصور (أسد الغابة: ٤/ ١٢٥) * عمرو بن غيلان مختلف في صحبته، وقال الذهبي: لا تصح له صحبة.

4134. It was narrated that Nuqâdah Al-Asadi said: "The Messenger of Allâh ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allâh ﷺ saw it, he said: 'O Allâh, bless it and bless the one who sent it.'"

Nuqâdah said: "I said to the Messenger of Allâh ﷺ: 'And for the one who brought it.' He said: 'And (bless) the one who brought it.' Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allâh ﷺ said: 'O Allâh, increase the wealth of so-and-so,' meaning the first one who did not give a camel; 'and give so-and-so provision day by day,' meaning the one who had sent the she-camel." (*Da'if*)

٤١٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا غَسَّانُ ابْنُ بُرْزِينَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ عَنِ الْبَرَاءِ السَّلِيطِيِّ، عَنْ نُقَادَةَ الأَسَدِيِّ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ يَسْتَمْنِحُهُ نَاقَةً. فَرَدَّهُ. ثُمَّ بَعَثَنِي إِلَى رَجُلٍ آخَرَ. فَأَرْسَلَ إِلَيْهِ بِنَاقَةٍ. فَلَمَّا أَبْصَرَهَا رَسُولُ اللهِ ﷺ قَالَ: «**اللَّهُمَّ بَارِكْ فِيهَا وَفِيمَنْ بَعَثَ بِهَا**».

قَالَ نُقَادَةُ: فَقُلْتُ لِرَسُولِ اللهِ ﷺ: وَفِيمَنْ جَاءَ بِهَا. قَالَ: «**وَفِيمَنْ جَاءَ بِهَا**». ثُمَّ أَمَرَ بِهَا فَحُلِبَتْ فَدَرَّتْ. فَقَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ أَكْثِرْ مَالَ فُلَانٍ**» لِلْمَانِعِ الأَوَّلِ: «**وَاجْعَلْ رِزْقَ فُلَانٍ يَوْمًا بِيَوْمٍ**» لِلَّذِي بَعَثَ بِالنَّاقَةِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/ ٧٧ عن عفان به * البراء السليطي لم يوثقه غير ابن حبان، وقال الذهبي: لا يعرف.

4135. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wretched is the slave of the Dinâr and the slave of the Dirham, and the slave of velvet and the slave of the *Khamisah*.[1] If he is given, he is pleased and if he is not given, he does not fulfill (his oath of

٤١٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْقَطِيفَةِ وَعَبْدُ الْخَمِيصَةِ. إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَفِ**».

[1] A kind of luxurious garment made of wool with patterns.

allegiance)." (*Sahih*)

تخريج: أخرجه البخاري، الجهاد والسير، باب الحراسة في الغزو في سبيل الله، ح:٢٨٨٦/ ٦٤٣٥ من حديث أبي بكر به، وله طريق آخر، انظر الحديث الآتي.

4136. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Wretched is the slave of the Dinâr, the slave of the Dirham and the slave of the *Khamisah*. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief." (*Sahih*)

٤١٣٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: **«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ. تَعِسَ وَانْتَكَسَ. وَإِذَا شِيكَ، فَلَا انْتَقَشَ»**.

تخريج: أخرجه البخاري، أيضًا، ح:٢٨٨٧ من حديث عبدالله بن دينار به.

Comments:

a. Craving after the world is disliked.
b. If the basis of likes and dislikes is based only on worldly benefits, then the sincerity disappears. In this case, even the pledge of allegiance to a ruler or his deputy will not be for the sake of Allâh or to protect and serve a Muslim government. Hence, such a huge good deed also becomes deprived of its blessings and turns into a bad act.
c. The one who adores money is cursed to be destroyed. The expression of falling on face and turning upside down proves this meaning. Not taking out the thorn which is pierced means let him drown in troubles, not finding any way to get out of his problems and troubles.

Chapter 9. Contentment

(المعجم ٩) - **بَابُ الْقَنَاعَةِ** (التحفة ٩)

4137. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Richness is not an abundance of worldly goods, rather richness is contentment with one's lot." (*Sahih*)

٤١٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ. وَلَٰكِنَّ الْغِنَى غِنَى النَّفْسِ»**.

تخريج: أخرجه مسلم، الزكاة، باب فضل القناعة والحث عليها، ح:١٠٥١/ ١٢٠ من حديث سفيان به.

Comments:

The rich person, in reality, is the one who has richness in his heart. The

heart becomes rich when it becomes free from greed and miserliness. Such a person with little money gets happiness that a greedy person cannot have with his huge wealth.

4138. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "He has succeeded who is guided to Islam and is granted sufficient provision and is content with it." (***Sahih***)

٤١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ وَ حُمَيْدِ بْنِ هَانِيءٍ الْخَوْلَانِيِّ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يُخْبِرُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «قَدْ أَفْلَحَ مَنْ هُدِيَ إِلَى الْإِسْلَامِ، وَرُزِقَ الْكَفَافَ، وَقَنِعَ بِهِ».

تخريج: أخرجه مسلم، الزكاة، باب في الكفاف والقناعة، ح:١٠٥٤/١٢٥ من حديث أبي عبدالرحمٰن الحبلي به بألفاظ مختلفة، نحو المعنىٰ.

Comments:

a. Islam is the biggest form of wealth in this world, since Paradise in Hereafter could be gained only by Islam, and no wealth is more precious than Paradise.
b. 'Sufficient provision' means the amount of the livelihood that suffices one's needs if he does not spend it lavishly, and he is not compelled to borrow money from others.
c. Success is not in accumulating heaped-up sums of money, rather being thankful for what is at hand and being content with what exists is the great wealth.

4139. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, make the provision of the family of Muhammad sufficient for them." (***Sahih***)

٤١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

تخريج: أخرجه البخاري، الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه ... الخ، ح:٦٤٦٠، من حديث عمارة به، ومسلم، انظر الحديث السابق، ح:١٠٥٥/١٢٦ من حديث وكيع به.

Comments:

a. A person should desire good characteristics and habits for his family members. Making the provisinon sufficent means that which does not exceed his needs to be saved for the future.

b. Abstinence and contentment of the Prophet ﷺ are the best examples for his nation.

4140. It was narrated from Anas that the Messenger of Allâh ﷺ said: "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision." (*Da'if*)

٤١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَيَعْلَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ نُفَيْعٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ غَنِيٍّ وَلَا فَقِيرٍ إِلَّا وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ أُتِيَ مِنَ الدُّنْيَا قُوتًا».

تخريج: [إسناده ضعيف جدًا] أخرجه أبونعيم في الحلية: ١/ ٦٩، ٧٠ من حديث إسماعيل عن نفيع أبي داود عن أنس به، ووقع في المسند المطبوع تصحيف، وانظر، ح: ١٤٨٥ لحال نفيع، وفيه علّة أخرى.

4141. It was narrated from Salamah bin 'Ubaidullâh bin Mihsan Al-Ansâri that his father said: "The Messenger of Allâh ﷺ said: 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.'" (*Hasan*)

٤١٤١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ وَ مُجَاهِدُ ابْنُ مُوسَى قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي شُمَيْلَةَ عَنْ سَلَمَةَ ابْنِ عُبَيْدِ اللهِ بْنِ مِحْصَنٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب في الوصف من حيزت له الدنيا، ح: ٢٣٤٦ من حديث مروان به، وقال: حسن غريب، سلمة الأنصاري وثقه الترمذي، وابن حبان، وجهله آخرون فهو حسن الحديث، وللحديث شواهد ضعيفة، راجع مسند الحميدي بتحقيقي، ح: ٤٣٩.

Comments:

a. A person who does not have any disease or fear, and owns utilities that fulfill his needs for the whole day, then he is really living in a great blessing.

b. Generally, we do not value the blessings that we enjoy, while craving after more blessings; and this attitude does not inspire the feelings of thankfulness in a person.

c. Whoever has what suffices his needs for one day, he should be thankful to Allâh for that day, besides having faith in Allâh that He will surely provide him with what he needs the next day.

4142. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: "Look at those who are

٤١٤٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ. وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ. فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ».

قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allâh." (*Sahih*)

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٣/٩ عن أبي بكر بن أبي شيبة به.

Comments:

a. Looking at those who have lesser worldly goods and are inferior to us, encourages us to respect and appreciate the blessings we have, and this feeling consequently leads one to be grateful to Allâh.

b. Every blessing a person has could be considered as less or more. It is considered less if his blessing is compared to the one who has more blessings than him. At the same time, it is considered as greater if it is compared to the one who has less than him. So, one should not suffer from an inferiority complex, and he should not complain to Allâh.

٤١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا كَثِيرُ ابْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ. وَلٰكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ».

4143. It was narrated that Abu Hurairah, who attributed it to the Prophet ﷺ, said: "Allâh does not look at your forms or your wealth, rather He looks at your deeds and your hearts." (*Sahih*)

تخريج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم و خذله واحتقاره ودمه وعرضه وماله، ح:٢٥٦٤/ ٣٤ من حديث كثير به.

Comments:

a. Being beautiful or ugly is not under the control of a person, but is subject to the will of Allâh. One should concentrate on doing good deeds to please Allâh, the Exalted.

b. People, whether they are rich or poor, all are equal near Allâh. A rich, cannot be forgiven out of his richness, and a poor person cannot be considered guilty out of his poverty.

Chapter 10. The Livelihood Of The Family Of Muhammad ﷺ

(المعجم ١٠) - بَابُ مَعِيشَةِ آلِ مُحَمَّدٍ ﷺ (التحفة ١٠)

4144. It was narrated that 'Âishah said: "We, the family of Muhammad ﷺ, would stay for a month during which no fire would be lit (for cooking) and we had only dates and water." (***Sahih***)

٤١٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْرًا مَا نُوقِدُ فِيهِ بِنَارٍ. مَا هُوَ إِلَّا التَّمْرُ وَالْمَاءُ إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: نَلْبَثُ شَهْرًا.

تخريج: [صحيح] انظر، ح:٤١٤٢ من هذا الكتاب، ومسلم، ح:٢٦/٢٩٧٢ب عن ابن أبي شيبة به، وأخرجه البخاري، ح:٦٤٥٨ من حديث هشام به، وأخرجاه البخاري، ح:٢٥٦٧، ٦٤٥٩، ومسلم، ح:٢٨/٢٩٧٢ وغيرهما من حديث يزيد بن رومان عن عروة به مطولاً.

Comments:

a. This *Hadith* shows the abstinence, moderation, contentment and simplicity of the Prophet ﷺ.

b. In the last years of his blessed life, the Prophet ﷺ, used to grant dates, barley etc., as the ration for whole year to his family. But the Mothers of the Believers used to spend it generously and it used to finish before the end of the year. So, most of the time they would live without bread, meat, etc., and sometimes they do not have even dates to eat.

4145. It was narrated from Abu Salamah that 'Âishah said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad ﷺ.

I said: "What did you eat?" She said: "The two black ones – dates and water." But we had neighbors among the *Ansâr*, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us.

(One of the narrators) Muhammad said: "And they were nine households." (***Hasan***)

٤١٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ يَأْتِي، عَلَى آلِ مُحَمَّدٍ ﷺ، الشَّهْرُ مَا يُرَى فِي بَيْتٍ مِنْ بُيُوتِهِ الدُّخَانُ.

قُلْتُ: فَمَا كَانَ طَعَامُهُمْ؟ قَالَتِ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. غَيْرَ أَنَّهُ كَانَ لَنَا جِيرَانٌ مِنَ الأَنْصَارِ، جِيرَانُ صِدْقٍ. وَكَانَتْ لَهُمْ رَبَائِبُ. فَكَانُوا يَبْعَثُونَ إِلَيْهِ أَلْبَانَهَا.

قَالَ مُحَمَّدٌ: وَكَانُوا تِسْعَةَ أَبْيَاتٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/ ١٨٢، ٢٣٧ عن يزيد به، وصححه البوصيري، والحديث السابق شاهد له.

Comments:

Women should satisfy themselves by lawful income only, and should not force their husbands to adopt unlawful means.

4146. It was narrated that Nu'mân bin Bashir said: "I heard 'Umar bin Khattâb say: 'I saw the Messenger of Allâh ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates with which to fill his stomach.'" (*Sahih*)

٤١٤٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ ابْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْتَوِي، فِي الْيَوْمِ، مِنَ الْجُوعِ. مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ.

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٧٨/ ٣٦ من حديث شعبة به.

Comments:

This incident teaches the *Ummah* that they should be patient whenever they face hardships and should not heed to unlawful income.

4147. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say several times: 'By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a *Sâ'* of food grains or a *Sâ'* of dates.' And at that time he had nine wives." (*Sahih*)

٤١٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: أَنْبَأَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِرَارًا: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ صَاعُ حَبٍّ وَلَا صَاعُ تَمْرٍ**».

وَإِنَّ لَهُ، يَوْمَئِذٍ، تِسْعَ نِسْوَةٍ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٢٨ عن الحسن بن موسى به مطولاً، وصححه البوصيري، والحافظ في الفتح: ١١/ ٢٩٣ تحت ح: ٦٤٥٩، وتقدم طرفه، ح: ٢٤٣٧ وأخرجه البخاري، ح: ٢٠٦٩، ٢٥٠٨ من حديث قتادة به، وله شواهد كثيرة.

Comments:

A *Sâ'* is a measurement that was used to measure foodstuff at that time. One *Sâ'* of Al-Madinah was equal to about two and half kilograms.

4148. It was narrated from Abu 'Ubaidah that 'Abdullâh said:

٤١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ

الْمَسْعُودِيُّ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ إِلَّا مُدٌّ مِنْ طَعَامٍ» أَوْ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ مُدٌّ مِنْ طَعَامٍ».

"The Messenger of Allâh ﷺ said: 'The family of Muhammad has only a *Mudd* of food,' or 'The family of Muhammad does not have even a *Mudd* of food.''' (*Da'if*)

تخريج: **[إسناده ضعيف لانقطاعه]** انظر، ح:١٤٧٨، ١٦٠٦، ومع ذلك صححه البوصيري.

Comments:

a. A *Mudd* is equal to one forth of *Sâ'*, that is equal to about 650 grams.

b. The Prophet ﷺ, did not intend to complain about his situation, rather he wanted to present his example of patience and thankfulness, in order to be followed by his Companions and other members of his nation.

٤١٤٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الْأَكْرَمِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ. فَمَكَثْنَا ثَلَاثَ لَيَالٍ لَا نَقْدِرُ أَوْ لَا يَقْدِرُ عَلَى طَعَامٍ.

4149. It was narrated that Sulaimân bin Surad said: "The Messenger of Allâh ﷺ came to us and we stayed for three nights without having anything to eat." (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه الطبراني:٧/ ٩٩، ح:٦٤٩٠ من حديث نصر به، واستحسنه أحمد، وضعفه البوصيري لجهالة التابعي - عبدالأكرم - وهو الصواب.

٤١٥٠ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ يَوْمًا بِطَعَامٍ سُخْنٍ. فَأَكَلَ. فَلَمَّا فَرَغَ قَالَ: «الْحَمْدُ لِلّٰهِ، مَا دَخَلَ بَطْنِي طَعَامٌ سُخْنٌ مُنْذُ كَذَا وَكَذَا».

4150. It was narrated that Abu Hurairah said: "One day some hot food was brought to the Messenger of Allâh ﷺ, and he ate. Then when he had finished he said: 'Praise is to Allâh, no hot food has entered my stomach since such and such a time.''' (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه البيهقي:٧/ ٢٨٠ من حديث سويد به باختلاف يسير، وحسنه البوصيري، والحافظ في الفتح:١١/ ٢٩٣، وقال ابن التركماني: وهذا السند على شرط مسلم * سويد تقدم حاله، ح:١٠٣٦، ٢٣٧٣، والأعمش عنعن، ح:١٧٨ إن صح السند إليه.

Chapter 11. The Beds Of The Family Of Muhammad ﷺ

(المعجم ١١) - بَابُ ضِجَاعِ آلِ مُحَمَّدٍ ﷺ (التحفة ١١)

4151. It was narrated that 'Âishah said: "The bed of the Messenger of Allâh ﷺ was made of leather, stuffed with fibers of date-palm trees." (*Sahih*)

٤١٥١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَ أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ضِجَاعُ رَسُولِ اللهِ ﷺ أَدَمًا حَشْوُهُ لِيفٌ.

تخريج: أخرجه مسلم، اللباس والزينة، باب التواضع في اللباس ... الخ، ح:٢٠٨٢/٣٨ من حديث ابن نمير به.

Comments:

It means that his bedding was not soft; made of nice cloth, filled with cotton or wool, rather it was made of leather filled with stalks of date-palm trees which was hard and rough. But due to leather, its roughness was not felt much. The Arabs used to prepare the leather simply such that it used to be neither beautiful nor costly. Therefore, leather bedding sets an example of the utmost simplicity.

4152. It was narrated from 'Atâ' bin Sâ'ib from his father, from 'Ali that the Messenger of Allâh ﷺ came to 'Ali and Fâtimah, when they were covered with a *Khamil* belonging to them. And a *Khamil* is a white velvet made of wool. The Messenger of Allâh ﷺ had given this to them as a wedding gift, along with a pillow stuffed with *Idhkhir*[1] and a water skin. (*Sahih*)

٤١٥٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ أَتَى عَلِيًّا وَفَاطِمَةَ، وَهُمَا فِي خَمِيلٍ لَهُمَا وَالْخَمِيلُ: الْقَطِيفَةُ الْبَيْضَاءُ مِنَ الصُّوفِ، قَدْ كَانَ رَسُولُ اللهِ ﷺ جَهَّزَهُمَا بِهَا، وَوِسَادَةٍ مَحْشُوَّةٍ إِذْخِرًا، وَقِرْبَةٍ.

تخريج: [صحيح] أخرجه النسائي، النكاح، . جهاز الرجل ابنته، ح:٣٣٨٦ من حديث زائدة عن عطاء به، ورواه حماد بن سلمة(ابن سعد:٨/ ٢٥) وغيره عن عطاء به مطولاً، وللحديث شواهد.

4153. 'Umar bin Khattâb said: "I entered upon the Messenger of Allâh ﷺ when he was (sitting) on

٤١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي

[1] A fragrant type of grass.

a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a *Sâ'*, and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattâb?' I said: 'O Prophet of Allâh, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allâh and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattâb, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.''' (***Sahih***)

سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الْعَبَّاسِ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ عَلَى حَصِيرٍ. قَالَ: فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ، وَلَيْسَ عَلَيْهِ غَيْرُهُ. وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ. وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ، نَحْوِ الصَّاعِ، وَقَرَظٍ فِي نَاحِيَةٍ فِي الْغُرْفَةِ. وَإِذَا إِهَابٌ مُعَلَّقٌ. فَابْتَدَرَتْ عَيْنَايَ. فَقَالَ: **«مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ»** فَقُلْتُ: يَا نَبِيَّ اللهِ وَمَا لِي لَا أَبْكِي؟ وَهٰذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهٰذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَىٰ، وَذٰلِكَ كِسْرَىٰ وَقَيْصَرُ فِي الثِّمَارِ وَالأَنْهَارِ. وَأَنْتَ نَبِيُّ اللهِ وَصَفْوَتُهُ، وَهٰذِهِ خِزَانَتُكَ. قَالَ: **«يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَىٰ أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا؟»** قُلْتُ: بَلَىٰ.

تخريج: أخرجه مسلم، الطلاق، باب في الإيلاء واعتزال النساء وتخييرهن ... الخ، ح:١٤٧٩/ ٣٠ من حديث عمر بن يونس به مطولاً.

Comments:

a. The Prophet ﷺ, did not save mundane wealth, rather he preferred to live the life of abstinence.

b. Having food that suffices one or two meals is not contrary to asceticism.

c. Sitting with close friends while wearing a lower garment only, and no upper garment is allowed.

d. Hardships of this life increase the ranks of a Muslim in Hereafter life.

4154. It was narrated that 'Ali said: "The daughter of the Messenger of Allâh ﷺ was presented to me as a bride, and

٤١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ وَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ

ابْنُ فُضَيْلٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: أُهْدِيَتِ ابْنَةُ رَسُولِ اللهِ ﷺ إِلَيَّ. فَمَا كَانَ فِرَاشُنَا، لَيْلَةَ أُهْدِيَتْ، إِلَّا مَسْكَ كَبْشٍ.

our bed on the night when she was presented to me, was no more than the hide of a ram." (*Da'if*)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف الحارث الأعور تقدم، ح: ٩٥ * ومجالد تقدم، ح: ١١٠.

(المعجم ١٢) - بَابُ مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ١٢)

Chapter 12. The Livelihood Of The Companions Of The Prophet ﷺ

٤١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ أَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ. فَيَنْطَلِقُ أَحَدُنَا يَتَحَامَلُ حَتَّى يَجِيءَ بِالْمُدِّ. وَإِنَّ لِأَحَدِهِمُ الْيَوْمَ مِائَةَ أَلْفٍ.
قَالَ شَقِيقٌ: كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

4155. It was narrated that Abu Mas'ud said: "The Messenger of Allâh ﷺ used to enjoin charity, then one of us would go out and carry goods for others until he had earned a *Mudd*, but one of them nowadays has one hundred thousand (Dinâr or Dirham)."

Shaqiq said: "It was as if he was hinting that this was he himself." (*Sahih*)

تخريج: أخرجه البخاري، الزكاة، باب اتقوا النار ولو بشق تمرة والقليل من الصدقة، ح: ١٤١٥، ١٤١٦ وغيرهما، ومسلم، الزكاة، باب الحمل بأجرة يتصدق بها والنهي الشديد عن تنقيص المتصدق بقليل، ح: ١٠١٨/ ٧٢ من حديث الأعمش به بألفاظ مختلفة.

Comments:

a. The good reward of spending in the way of Allâh, in the form of comfort and happiness, is granted in this life too.
b. Abu Mas'ud ﷺ, narrated the case, but he did not mention that it is his story to avoid showing off. His intention was only to incite people to do the good act. This shows the sincerity of the Companions of the Prophet ﷺ.

٤١٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقُ الشَّجَرِ. حَتَّى

4156. It was narrated that Ibn 'Umair said: "Utbah bin Ghazwân delivered a sermon on the pulpit and said: 'I saw myself the seventh of seven with the Messenger of Allâh ﷺ, and we did not have any food to eat

except the leaves of trees, until our gums hurt.''' (***Sahih***)

قَرِحَتْ أَشْدَاقُنَا.

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٧/١٥ من حديث خالد به.

Comments:

a. The many types of hardships that befell the Prophet ﷺ and his Companions are a good example for us to be patient and remain steadfast.

b. The reason for narrating such incidents on the pulpit is to exhort people that now, when Allâh has granted them all kinds of His blessings; they should be more grateful to Allâh and should not complain if there is any decrease in those blessings.

4157. It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: "Then the Prophet ﷺ gave me seven dates, one date for each man." (***Sahih***)

٤١٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ وَهُمْ سَبْعَةٌ. قَالَ: فَأَعْطَانِي النَّبِيُّ ﷺ سَبْعَ تَمَرَاتٍ. لِكُلِّ إِنْسَانٍ تَمْرَةٌ.

تخريج: أخرجه البخاري، أطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح:٥٤١١، ٥٤٤١ من حديث عباس به دون قوله: لكل إنسان تمرة.

Comments:

a. Justice should be regarded while distributing small things, just as it should be regarded while distributing huge amounts of money.

b. The patience and unselfishness of the Companions of the Prophet ﷺ were matchless, as they became satisfied even with only one date and no one tried to get more.

4158. It was narrated from 'Abdullâh bin Zubair bin 'Awwâm that his father said: "When the following was revealed: "Then on that Day you shall be asked about the delights (you indulged in, in this world)!'[1] Zubair said: 'What delights shall we be asked about? It is only the two black ones, dates and water.' He said: 'It is going to happen.''' (***Hasan***)

٤١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ حَاطِبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [التكاثر: ٨] قَالَ الزُّبَيْرُ: وَأَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ؟ وَإِنَّمَا هُوَ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ: «**أَمَا إِنَّهُ سَيَكُونُ**».

[1] *At-Takâthur* 102:8.

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الهاكم التكاثر، ح:٣٣٥٦ عن محمد بن أبي عمر العدني، وقال: حسن، وهو مخرج في مسند الحميدي، ح:٦١ لراقم الحروف، يسر الله لنا طبعه.

Comments:

a. The blessings which are considered insignificant at first glance are also very great blessings, so one should be ungrateful for them.
b. Very insignificant food is also a great blessing if it is compared to the condition of being hungry.
c. On the Day of Judgment one will be held accountable for every blessing of Allâh.

4159. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent us, three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day)." Then it was said: "O Abu 'Abdullâh, how can one date satisfy a man?" He said: "When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days." (*Sahih*)

٤١٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ، وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا. فَفَنِيَ أَزْوَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا تَمْرَةٌ. فَقِيلَ: يَا أَبَا عَبْدِ اللهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا. وَأَتَيْنَا الْبَحْرَ. فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ. فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

تخريج: أخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح:٢٩٨٣ من حديث عبدة به، ومسلم، الصيد والذبائح، باب إباحة ميتات البحر، ح:١٩٣٥/ ٢٠ عن عثمان بن أبي شيبة به.

Comments:

a. The Companions of the Prophet ﷺ, continued *Jihâd* in all circumstances, even when they did not have mounts to ride, or food to eat.
b. Dead fish is also lawful to eat.
c. During *Jihâd*, Allâh's help comes from unexpected quarters.

Chapter 13. Construction and Demolition

(المعجم ١٣) - بَابٌ: فِي الْبِنَاءِ وَالْخَرَابِ (التحفة ١٣)

4160. It was narrated that 'Abdullâh bin 'Amr said: "The

٤١٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ passed by us when we were fixing a hut of ours, and said: 'What is this?' I said: 'It is a hut of ours that has fallen into disrepair, and we are fixing it.' The Messenger of Allâh ﷺ said: 'The matter (of death) may come sooner than that.''' (*Sahih*)

مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا. فَقَالَ: «مَا هٰذَا؟» فَقُلْتُ: خُصٌّ لَنَا وَهَىٰ، نَحْنُ نُصْلِحُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أُرَىٰ الأَمْرَ إِلَّا أَعْجَلَ مِنْ ذٰلِكَ».

تخريج: [صحيح] أخرجه أبوداود، الأدب، باب في البناء، ح:٥٢٣٦ من حديث أبي معاوية به، وقال الترمذي، ح:٢٣٣٥: حسن صحيح، وصححه ابن حبان، ح:٢٥٥٥،٢٥٥٦، وصرح الأعمش بالسماع عند البخاري في الأدب المفرد، ح:٤٥٦.

Comments:

Indeed, one needs a house to live in, but one should not forget his death. As one tries his best to meet his requirements in this life, similarly he should also struggle more than that for his next life.

4161. It was narrated that Anas said: "The Messenger of Allâh ﷺ passed by a dome-shaped structure at the door of a man among the *Ansâr* and said: 'What is this?' They said: 'A dome that was built by so-and-so.' The Messenger of Allâh ﷺ said: 'All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.' News of that reached the *Ansâri*, so he demolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: 'May Allâh have mercy on him, may Allâh have mercy on him.''' (*Hasan*)

٤١٦١ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عِيسَى بْنُ عَبْدِ الأَعْلَى بْنِ أَبِي فَرْوَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِقُبَّةٍ عَلَى بَابِ رَجُلٍ مِنَ الأَنْصَارِ. فَقَالَ: «مَا هٰذِهِ؟» قَالُوا: قُبَّةٌ بَنَاهَا فُلَانٌ. قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَالٍ يَكُونُ هٰكَذَا، فَهُوَ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ». فَبَلَغَ الأَنْصَارِيَّ ذٰلِكَ. فَوَضَعَهَا. فَمَرَّ النَّبِيُّ ﷺ بَعْدُ. فَلَمْ يَرَهَا. فَسَأَلَ عَنْهَا. فَأُخْبِرَ أَنَّهُ وَضَعَهَا لِمَا بَلَغَهُ عَنْكَ. فَقَالَ: «يَرْحَمُهُ اللهُ يَرْحَمُهُ اللهُ».

تخريج: [حسن] أخرجه الطبراني في الأوسط :٤/٧٩، ح:٣١٠٥ من حديث الوليد به،

وقال: تفرد به الوليد، وفيه عبدالأعلى بن عبدالله بن أبي فروة، ومن طريقه أورده الضياء في المختارة، وقال في المجمع: ٤/ ٦٩، ٧٠: رجاله ثقات، وله شاهد عند أبي داود، ح: ٥٢٣٧ قال العراقي: إسناده جيد.

Comments:

Allâmah Ibn Athir ﵀, wrote explaining the word *Qubbah;* it is a small and round, one room tent. Setting such a tent in front of one's house probably was to show one's richness and prestige. However, such a decoration only out of boasting is not allowed.

4162. It was narrated that Ibn 'Umar said: "I had built a house to shelter me from the rain and the sun, during the time of Allâh's Messenger ﷺ, and no creature of Allâh helped me in building it." (***Sahih***)

٤١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنْ أَبِيهِ سَعِيدٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللهِ ﷺ بَنَيْتُ بَيْتًا يُكِنُّنِي مِنَ الْمَطَرِ وَيُكِنُّنِي مِنَ الشَّمْسِ. مَا أَعَانَنِي عَلَيْهِ خَلْقُ اللهِ تَعَالَى.

تخريج: أخرجه البخاري، الاستئذان، باب ماجاء في البناء، ح: ٦٣٠٢ عن أبي نعيم به.

Comments:

a. The main purpose of a house is to have protection from rain and sun, and to guard his private life as well as to regard the rulings of *Hijâb.* These benefits could be achieved by simple houses as well as by large, decorated and expensive buildings. So, spending lavishly in building houses is useless.
b. Not helping anyone does not mean that the Companions of the Prophet ﷺ, did not want to help him, but it means that the house was so simple that he was able to construct it alone and did not need any help.

4163. It was narrated that Hârithah bin Mudarrib said: "We came to Khabbâb to visit him (when he was sick), and he said: 'I have been sick for a long time, and were it not that I heard the Messenger of Allâh ﷺ say: "Do not wish for death," I would have wished for it.' And he said: "A person will be rewarded for all his spending, except for (what he spends) on dust," or he said, "on building." (***Hasan***)

٤١٦٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ: أَتَيْنَا خَبَّابًا نَعُودُهُ فَقَالَ: لَقَدْ طَالَ سُقْمِي. وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَا تَمَنَّوُا الْمَوْتَ**» لَتَمَنَّيْتُهُ. وَقَالَ: «**إِنَّ الْعَبْدَ لَيُؤْجَرُ فِي نَفَقَتِهِ كُلِّهَا، إِلَّا فِي التُّرَابِ**» أَوْ قَالَ: «**فِي الْبِنَاءِ**».

تخريج: أخرجه الترمذي، الجنائز، باب ماجاء في النهي عن التمني للموت، ح: ٩٧٠ من

حديث أبي إسحاق به، وقال: حسن صحيح رواه شعبة عن أبي إسحاق به.

Comments:

a. Visiting a sick person is a right of a Muslim upon another Muslim.
b. Supplicating for death is forbidden, rather one should ask to dispel his worries.
c. Wealth should not be wasted in building and decorating houses, rather it should be built to the extent that meets one's necessities.

Chapter 14. Reliance And Certain Faith

(المعجم ١٤) - بَابُ التَّوَكُّلِ وَالْيَقِينِ
(التحفة ١٤)

4164. 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'If you were to rely upon Allâh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening." (***Hasan***)

٤١٦٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ. تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا**».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب في التوكل على الله، ح:٢٣٤٤ من حديث ابن هبيرة به، وقال: حسن صحيح، وصححه ابن حبان(الإحسان)، ح:٢/٥٦، ح:٧٢٨، والحاكم:٤/٣١٥.

Comments:

a. The reliance of birds is that they do not store their livelihood. They have full trust that as Allâh provided them with their food today, He will surely grant their food tomorrow as well.
b. Relaince upon Allâh does not mean that the lawful means of earning a livelihood should be abandoned. Even birds have to leave their nests in search of their food, and they get their food after an effort. Similarly, a person should seek his earnings through lawful means, not being greedy.

4165. It was narrated that Habbah and Sawâ', the two daughters of Khâlid, said: "We entered upon the Prophet ﷺ when he was doing something, so we helped him with it. Then he said: 'Do not despair of provision so long as your heads are still

٤١٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ سَلَّامٍ أَبِي شُرَحْبِيلَ، عَنْ حَبَّةَ وَ سَوَاءٍ، ابْنَيْ خَالِدٍ قَالَا: دَخَلْنَا عَلَى النَّبِيِّ ﷺ وَهُوَ يُعَالِجُ شَيْئًا. فَأَعَنَّاهُ عَلَيْهِ. فَقَالَ: «**لَا تَيْأَسَا مِنَ الرِّزْقِ مَا**

moving, for a person's mother bears him red with raw skin, then Allâh provides for him.'" (*Da'if*)

تَهَزَّزَتْ رُؤُوسُكُمَا. فَإِنَّ الإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قِشْرٌ. ثُمَّ يَرْزُقُهُ اللهُ عَزَّ وَجَلَّ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٣/ ٤٦٩ عن أبي معاوية: ثنا الأعمش به، وصححه ابن حبان، ح: ١٠٨٨، والضياء في المختارة، والبوصيري، وإسناده ضعيف من أجل عنعنة الأعمش، وباقي السند حسن.

4166. It was narrated from 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "The heart of the son of Âdam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allâh will not care which one will cause his doom. And whoever relies upon Allâh, Allâh will protect him from the pain of scattered inclinations." (*Da'if*)

٤١٦٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ رُزَيْقٍ الْعَطَّارُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِيُّ عَنْ مُوسَى ابْنِ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ، بِكُلِّ وَادٍ، شُعْبَةً. فَمَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا، لَمْ يُبَالِ اللهُ بِأَيِّ وَادٍ أَهْلَكَهُ. وَمَنْ تَوَكَّلَ عَلَى اللهِ كَفَاهُ التَّشَعُّبَ».

تخريج: [**إسناده ضعيف**] أخرجه المزي في تهذيب الكمال(ق ٢/ ٥٩٦) من طريق ابن ماجة به، وضعفه البوصيري من أجل صالح بن رزيق وهو مجهول كما في التقريب وقال الذهبي: حديثه منكر.

4167. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'No one of you should die except thinking positively of Allâh.'" (*Sahih*)

٤١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى، عند الموت، ح: ٢٨٧٧/ ٨١ من حديث أبي معاوية به.

Comments:

a. A person needs both matters; having hope in Allâh's mercy and fearing from His displeasure and anger. Hope incites him to do more good deeds, and fear prevents him from sins.

b. During this life, fear of Allâh should overcome the hope in the mercy of Allâh, but at the time of death, hope should prevail over fear.

4168. It was narrated that Abu Hurairah said, attributing it to the Prophet ﷺ: "The stronger believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: *Qadarullâh, wa mâ shâ'a fa'al* (It is the decree of Allâh and what He wills He does). And beware of (saying) 'If only,' for 'If only' opens the door to Satan." (***Sahih***)

٤١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَلَا تَعْجِزْ. فَإِنْ غَلَبَكَ أَمْرٌ، فَقُلْ: قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ. وَإِيَّاكَ وَاللَّوْ. فَإِنَّ اللَّوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى:٦/١٥٩، ح:١٠٤٥٧ من حديث سفيان به، ورواه محمد بن يحيى بن حبان عن الأعرج به، أخرجه مسلم، ح:٢٦٦٤، وابن ماجه انظر، ح:٧٩، ولابن عجلان وغيره ألوان أخرى.

Comments:

a. A believer spends his physical and mental abilities in doing good deeds, preaching them and forbidding evils. A weak person cannot do as many jobs as a strong man can do. By this way a strong believer is better than a weak believer.
b. Improving physical and mental abilities through lawful means is desirable.
c. One should avoid using his physical and mental abilities in injustice or oppressing people; otherwise, he will not be dearer to Allâh than a weak one, but Allâh will be angry with him.
d. It is Satan's handiwork that he always exaggerates one's failure to arouse feelings of desperation from the mercy of Allâh, and to stir emotions against Allâh; both things may spoil his next life.

Chapter 15. Wisdom

(المعجم ١٥) - **بَابُ الْحِكْمَةِ** (التحفة ١٥)

4169. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it." (***Da'if***)

٤١٦٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ ابْنِ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ. حَيْثُمَا وَجَدَهَا، فَهُوَ أَحَقُّ بِهَا».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ماجاء في فضل الفقه على العبادة، ح:٢٦٨٧ من حديث ابن نمير به، وقال: غريب، وانظر، ح:٢٥٤٥ لحال إبراهيم بن الفضل.

4170. It was narrated from 'Abdullâh bin Sa'eed bin Abu Hind that his father said: "I heard Ibn 'Abbâs saying that the Messenger of Allâh ﷺ said: 'Two blessings which many people squander: Good health and free time.'" (***Sahih***)

٤١٧٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»**.

تخريج: أخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح:٦٤١٢ من حديث عبدالله بن سعيد به، وتعليقًا عن عباس العنبري به، ولعله متصل عن عباس، راجع أصول الحديث، والبخاري لم يكن مدلسًا رحمه الله.

Comments:

a. *Ghaban,* translated as squander, means selling something at lesser price than its actual worth, or purchasing something at higher price than its actual price. Only the one, who does not know the actual value and price of his item, or impressed by the external beauty of an item and does not examine its actual defects, is cheated this way.

b. A person can do many good deeds while he has sound health which he cannot do during illness, but due to carelessness he loses this chance. Similarly, he incurs loss by not spending his time in what is beneficial for him.

4171. It was narrated that Abu Ayyub said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me but make it concise.' He said: 'When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.'" (***Hasan***)

٤١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ: حَدَّثَنِي عُثْمَانُ بْنُ جُبَيْرٍ، مَوْلٰى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ: **«إِذَا قُمْتَ فِي صَلَاتِكَ، فَصَلِّ صَلَاةَ مُوَدِّعٍ. وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ. وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ»**.

تخريج: [حسن] أخرجه أحمد:٥/٤١٢ من حديث ابن خثيم به، ورواه جماعة عنه، وضعفه

البوصيري من أجل عثمان بن جبير، وله شواهد عند الحاكم: ٣٢٦/٤، ٣٢٧، وصححه، ووافقه الذهبي من حديث سعد بن أبي وقاص، وأورده الضياء المقدسي في المختارة من حديث ابن عمر.

Comments:

a. If one knows that he will die after sometime, he would implore Allâh very humbly and supplicate Him very sincerely. So, every prayer should be performed in such a manner.

b. Before uttering words, their results should be considered attentively, since spoken words cannot be taken back, and sometimes ill speech may cause unlimited losses.

4172. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: "O shepherd, give me one of your sheep to slaughter," and (the shepherd) says: "Go and grab the ear of the best of them." Then he goes and grabs the ear of the sheepdog."' (*Da'if*)

Another chain with similar wording.

٤١٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَثَلُ الَّذِي يَجْلِسُ يَسْمَعُ الْحِكْمَةَ، ثُمَّ لَا يُحَدِّثُ عَنْ صَاحِبِهِ إِلَّا بِشَرِّ مَا يَسْمَعُ، كَمَثَلِ رَجُلٍ أَتَىٰ رَاعِيًا، فَقَالَ: يَا رَاعِي أَجْزِرْنِي شَاةً مِنْ غَنَمِكَ. قَالَ: اذْهَبْ فَخُذْ بِأُذُنِ خَيْرِهَا. فَذَهَبَ فَأَخَذَ بِأُذُنِ كَلْبِ الْغَنَمِ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُوسَى: حَدَّثَنَا حَمَّادٌ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ: «**بِأُذُنِ خَيْرِهَا شَاةً**».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٥٣/٢ عن حسن بن موسى وعفان به، وانظر ح: ١١٦، ٤٠٦٦ لعلته، وحسنه المقدسي من طريق آخر فيه علي بن زيد، وهو ضعيف كما أشرت إليه، وضعفه العراقي، وحسنه السيوطي، وأشار البوصيري إلى ضعفه، وهو الراجح.

Chapter 16. Freedom From Arrogance, And Having Humility

(المعجم ١٦) - بَابُ الْبَرَاءَةِ مِنَ الْكِبْرِ وَالتَّوَاضُعِ (التحفة ١٦)

4173. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "No one will enter

٤١٧٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ

الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، جَمِيعًا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

تخريج: [صحيح] تقدم، ح:٥٩.

Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed." (*Sahih*)

Comments:

a. Arrogance means ridiculing and rejecting the truth and despising people.
b. Even a small amount of pride is also disapproved by Allâh.
c. If pride incites a man to deny believing in Allâh and His Prophet ﷺ, or to reject the rulings of Allâh, he will surely be thrown into Hell. Anyone who is proud and self-conceited and looks down upon others out of his richness, physical beauty, social and intellectual prominence and family status, commits a great major sin.

٤١٧٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. مَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا، أَلْقَيْتُهُ فِي جَهَنَّمَ».

4174. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (*Hasan*)

تخريج: [إسناده صحيح] أخرجه أبوداود، اللباس، باب ماجاء في الكبر، ح:٤٠٩٠ عن هناد به، وأورده الضياء في المختارة، وللحديث طرق عند الحميدي، ح:١١٥٧ وغيره(وحدث به عطاء قبل اختلاطه)، وله شواهد عند مسلم وغيره.

٤١٧٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ وَ هَارُونُ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا،

4175. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Allâh the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell." (*Hasan*)'

أَلْقَيْتُهُ فِي النَّارِ».

تخريج: [حسن] أخرجه الواحدي في الوسيط: ٤/ ١٠١ جاثية: ٣٧ من حديث المحاربي به، وتابعه ابن فضيل عند ابن حبان(موارد)، ح: ٤٩، وللحديث شواهد كثيرة.

Comments:

The greatness of a human being is in being obedient to Allâh and grateful to Him, not in boasting and ostentation.

4176. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "Whoever humbles himself one degree for the sake of Allâh, Allâh will raise him in status one degree, and whoever behaves arrogantly towards Allâh one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." ***(Da'if)***

٤١٧٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ دَرَّاجًا حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ يَتَوَاضَعُ لِلَّهِ، سُبْحَانَهُ، دَرَجَةً، يَرْفَعُهُ اللهُ بِهِ دَرَجَةً. وَمَنْ يَتَكَبَّرُ عَلَى اللهِ دَرَجَةً، يَضَعُهُ اللهُ بِهِ دَرَجَةً. حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ».

تخريج: [إسناده ضعيف] أخرجه ابن حبان في صحيحه(موارد)، ح: ١٩٤٢ عن حرملة به مطولاً، وضعفه البوصيري من أجل دراج عن أبي الهيثم، انظر، ح: ١٧٨٨، وأخرج مسلم، ح: ٢٥٨٨/ ٦٩ وما تواضع أحد لله إلا رفعه الله.

4177. It was narrated that Anas bin Mâlik said: "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allâh ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met." ***(Sahih)***

٤١٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَ سَلْمُ بْنُ قُتَيْبَةَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنْ كَانَتِ الأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللهِ ﷺ، فَمَا يَنْزِعُ يَدَهُ مِنْ يَدِهَا حَتَّى تَذْهَبَ بِهِ حَيْثُ شَاءَتْ مِنَ الْمَدِينَةِ، فِي حَاجَتِهَا.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢١٥ عن عبدالصمد به، وانظر، ح: ١١٦ لحال علي بن زيد، ومن أجله ضعفه البوصيري، وله شاهد عند البخاري في صحيحه، ح: ٦٠٧٢.

Comments:

a. A man of high status or a leader or Imâm, should not hesitate in helping a simple person.

b. Going with an alien woman at the time of necessity is allowed, provided it should be free from seclusion, and does not lead to any misunderstanding.

4178. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers." (*Da'if*)

٤١٧٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعُودُ الْمَرِيضَ، وَيُشَيِّعُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ. وَكَانَ، يَوْمَ قُرَيْظَةَ وَالنَّضِيرِ، عَلَى حِمَارٍ. وَيَوْمَ خَيْبَرَ، عَلَى حِمَارٍ مَخْطُومٍ بِرَسَنٍ مِنْ لِيفٍ. وَتَحْتَهُ إِكَافٌ مِنْ لِيفٍ.

تخريج: [ضعيف] تقدم، ح:٢٢٩٦.

Comments:

It is proved in Sound *Ahâdith* that the Prophet ﷺ, used to ride on a donkey, visit sick persons, follow funeral processions, accept invitations of poor people, serve himself, etc. All such behavior proves his high moral standards and simplicity.

4179. It was narrated from 'Iyâd bin Himâr that the Prophet ﷺ addressed them and said: "Allâh has revealed to me that you should be humble towards one another so that none of you boasts to another." (***Sahih***)

٤١٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنَا أَبِي عَنْ مَطَرٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَبَهُمْ فَقَالَ: «**إِنَّ اللهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ**».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الصفات التي يعرف بها في الدنيا أهل الجنة وأهل النار، ح:٢٨٦٥/ ٦٤ من حديث الحسين بن واقد به.

Comments:

a. Boasting or being arrogant for any blessing of Allâh is not allowed. Instead, one should use the blessings to benefit human beings to be thankful to Allâh.

b. A revelation other than the Qur'ân also descended on the Prophet ﷺ; he used to guide Muslims in the light of that revelation. So, the sayings and actions (*Ahâdith*) of the Prophet ﷺ must be followed.

Chapter 17. Modesty, Shyness

(المعجم ١٧) - بَابُ الْحَيَاءِ (التحفة ١٧)

4180. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face." (***Sahih***)

٤١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي عُتْبَةَ، مَوْلَى لِأَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنْ عَذْرَاءَ فِي خِدْرِهَا. وَكَانَ، إِذَا كَرِهَ شَيْئًا، رُئِيَ ذٰلِكَ فِي وَجْهِهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٢ عن ابن بشار، ومسلم، الفضائل، باب كثرة حيائه ﷺ، ح:٢٣٢٠ من حديث ابن مهدي به.

Comments:

Enduring an unpleasant matter and not disclosing one's feelings clearly is also considered bashfulness. However, if the matter is contrary to the *Shari'ah* then preferring silence is not from bashfulness; at that time one should express his displeasure in a proper way.

4181. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty." (***Da'if***)

٤١٨١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ لِكُلِّ دِينٍ خُلُقًا. وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ».**

تخريج: [ضعيف] أخرجه الخرائطي في مكارم الأخلاق، ح:٢٨٨ من حديث يحيى به، ورواه مالك عن الزهري به، والطبراني في الصغير:١/١٣، ١٤، والخطيب:٨/ ٢٤، وله شواهد عند مالك: ٢/ ٩٠٥ (مرسل) وغيره.

Comments:

a. Modesty and shyness prevents one from many moral evils. So, it is highly regarded in Islam.

b. To maintain the limits of bashfulness, Muslims are ordered to maintain the requirements of *Hijâb* and to seek the permission before entering someone's house.

4182. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Every religion has

٤١٨٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ: حَدَّثَنَا صَالِحُ بْنُ

its distinct characteristic, and the distinct characteristic of Islam is modesty.'" (*Da'if*)

حَسَّانَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَإِنَّ خُلُقَ الإِسْلَامِ الْحَيَاءُ».

تخريج: [ضعيف] أخرجه الخرائطي، ح:٢٨٩ من حديث سعيد به، وضعفه البوصيري لعلتين، وانظر الحديث السابق.

4183. It was narrated from 'Uqbah bin 'Amr, Abu Mas'ud, that the Messenger of Allâh ﷺ said: "Among the words that people learned from the earlier Prophets are: 'If you feel no shame, then do as you wish.'" (*Sahih*)

٤١٨٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ ابْنِ عَمْرٍو، أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب(٥٤)، ح:٣٤٨٣ من حديث منصور به.

Comments:

a. The importance of modesty, shyness and shame was also highly regarded in the *Shari'ah* of previous Prophets.

b. Shame and shyness is an important characteristic that protects one from evils; if one lacks shame then any bad act could be expected from him.

4184. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell.'" (*Sahih*)

٤١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَيَاءُ مِنَ الإِيمَانِ. وَالإِيمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَفَاءِ. وَالْجَفَاءُ فِي النَّارِ».

تخريج: [صحيح] أخرجه القضاعي في مسند الشهاب:١/ ١٢٤، ح:١٥٦ من حديث إسماعيل بن موسى به، وتابعه سعيد بن سليمان عند البخاري في الأدب المفرد، ح:١٣١٤، وصححه ابن حبان، ح:٢٤، والحاكم:١/ ٥٢، ووافقه الذهبي، وله شواهد كثيرة جدًا.

Comments:

a. Faith includes good characters as it includes good deeds.

b. A believer should bind himself to good characteristics and abstain from bad habits.

c. Using foul language means, abusing or using bad language, quarreling and the like, these acts are contrary to the characteristic of a believer.

4185. It was narrated from Anas that the Messenger of Allâh ﷺ said: "There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it." (***Sahih***)

٤١٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ، إِلَّا شَانَهُ. وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ، إِلَّا زَانَهُ**».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ١٦٥ عن عبدالرزاق به، وهو في مصنفه: ١١/ ١٤١، ١٤٢، ح: ٢٠١٤٥ وقال الترمذي، ح: ١٩٧٤: حسن غريب، وصححه ابن حبان (موارد)، ح: ١٩١٥، (الإحسان)، ح: ٥٥٢ [وفي سنده تصحيف]، ورواه كثير بن حبيب عن ثابت به(بزار: ٢/ ٤٠٣، ح: ١٩٦٣).

Comments:

a. Modesty is compulsory in every stage and every phase of life.
b. Shamelessness whether it is in speech or actions or in dealings, is bad. Impudence, unkindness, hardheartedness, unfair dealing, cheating, etc., all are actually many forms of shamelessness.

Chapter 18. Forbearance

(المعجم ١٨) - **بَابُ الْحِلْمِ** (التحفة ١٨)

4186. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allâh ﷺ said: "Whoever restrains his anger when he is able to implement it, Allâh will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants." (***Hasan***)

٤١٨٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ ابْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللهُ عَلَى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب من كظم غيظًا، ح: ٤٧٧٧ من حديث ابن وهب به، وقال الترمذي، ح: ٢٠٢١، ٢٤٩٣: حسن غريب.

Comments:

a. Controlling anger sometimes is very difficult. But forgiving one instead of acting according to one's anger at such occasions is in fact an act of real bravery.
b. In Paradise, every man will get beautiful women, but whoever controls his anger and avoids being unjust to people, then for him is a special reward. Such a person is allowed to select beautiful women of Paradise for himself.

4187. Abu Sa'eed Al-Khudri said: "We were sitting with the Messenger of Allâh ﷺ and he said: 'The delegations of 'Abdul-Qais have come to you,' and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allâh ﷺ and Ashajj 'Ansâri was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said to him: 'O Ashajj, you have two characteristics that Allâh likes: Forbearance and deliberation.' He said: 'O Messenger of Allâh, was I born with them or are they something that I have acquired?' He said: 'No, rather it is something that you were born with.'" (*Da'if*)

٤١٨٧ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ الشَّيْبَانِيُّ، عَنْ عُمَارَةَ الْعَبْدِيِّ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ: **«أَتَتْكُمْ وُفُودُ عَبْدِ الْقَيْسِ»** وَمَا يَرَى أَحَدٌ فَبَيْنَا نَحْنُ كَذٰلِكَ. إِذْ جَاءُوا فَنَزَلُوا. فَأَتَوْا رَسُولَ اللهِ ﷺ. وَبَقِيَ الأَشَجُّ الْعَصَرِيُّ. فَجَاءَ بَعْدُ. فَنَزَلَ مَنْزِلًا. فَأَنَاخَ رَاحِلَتَهُ، وَوَضَعَ ثِيَابَهُ جَانِبًا. ثُمَّ جَاءَ إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: **«يَا أَشَجُّ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمَ وَالتُّؤَدَةَ»**. قَالَ: يَا رَسُولَ اللهِ أَشَيْءٌ جُبِلْتُ عَلَيْهِ، أَمْ شَيْءٌ حَدَثَ لِي؟ قَالَ رَسُولُ اللهِ ﷺ: **«بَلْ شَيْءٌ جُبِلْتَ عَلَيْهِ»**.

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري من أجل عمارة بن جوين العبدي، تقدم، ح:٢٤٧، والحديث الآتي يغني عنه.

4188. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to Ashajj 'Ansâri: "You have two characteristics that Allâh likes: Forbearance and modesty." (*Sahih*)

٤١٨٨ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الأَنْصَارِيُّ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِلأَشَجِّ الْعَصَرِيِّ: **«إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمَ وَالْحَيَاءَ»**.

تخريج: أخرجه مسلم، الإيمان، باب الأمر بالإيمان بالله تعالىٰ ورسوله وشرائع الدين . . . الخ، ح:١٧/ ٢٥ من حديث قرة به، وقال الترمذي، ح:٢٠١١ حسن صحيح غريب.

4189. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There is no gulp

٤١٨٩ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ: حَدَّثَنَا بِشْرُ

that brings a greater reward with Allâh than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allâh." (*Da'if*)

ابْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ ابْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا عِنْدَ اللهِ، مِنْ جُرْعَةِ غَيْظٍ، كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللهِ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ١٢٨/٢ من حديث يونس به، وصححه البوصيري، وانظر، ح: ٧١ لعنعنة الحسن، وفيه علة أخرى (الأدب المفرد للبخاري، ح: ١٣١٨).

Comments:

a. Restraining anger means to control one's anger and grant pardon to a mistaken person.
b. Allâh loves this because He Himself is Ever-Pardoning and Ever-Forgiving.

Chapter 19. Grief And Weeping

(المعجم ١٩) - **بَابُ الْحُزْنِ وَالْبُكَاءِ**

(التحفة ١٩)

4190. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allâh. By Allâh, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allâh.'" (*Hasan*)

(Abu Dharr said:) "By Allâh, I wish that I were a tree that was cut to pieces."

٤١٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ، وَأَسْمَعُ مَا لَا تَسْمَعُونَ. إِنَّ السَّمَاءَ أَطَّتْ وَحَقَّ لَهَا أَنْ تَئِطَّ. مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ. وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا. وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ. وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللهِ» وَاللهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

تخريج: [**حسن**] أخرجه الترمذي، الزهد، باب ماجاء في قول النبي ﷺ لوتعلمون ما أعلم لضحكتم قليلاً، ح: ٢٣١٢ من حديث إسرائيل به، وقال: حسن غريب قلت: قوله والله لوددت ... الخ مدرج من قول بعض الرواة، وباقي الحديث له شواهد.

Comments:

a. Allâh blessed His Prophet ﷺ, with the opportunity of seeing the events of Paradise, Hell and the heavens. So, he had a great degree of piety and fear of Allâh which no one can achieve.

b. The heavens are a very vast and strong creation of Allâh, but due to the sense of the greatness of Allâh, the heavens creak just as a bed or a saddle creaks when it is overburdened by a heavy thing.

4191. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If you knew what I know, you would laugh little and weep much." (***Sahih***)

٤١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا**».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢١٠ عن عبدالصمد به، ورواه مولى بن أنس (البخاري ومسلم)، وأبوطلحة الأسدي (أحمد: ٣/ ١٨٠) كلاهما عن أنس به.

4192. 'Âmir bin 'Abdullâh bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allâh reprimanded them: "Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious."[1] (***Sahih***)

٤١٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى بْنِ يَعْقُوبَ الزَّمْعِيِّ، عَنْ أَبِي حَازِمٍ أَنَّ عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ بَيْنَ إِسْلَامِهِمْ وَبَيْنَ أَنْ نَزَلَتْ هٰذِهِ الآيَةُ، يُعَاتِبُهُمُ اللهُ بِهَا، إِلَّا أَرْبَعُ سِنِينَ ﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾. [الحديد: ١٦]

تخريج: [صحيح] وصححه البوصيري، وله شاهد في صحيح مسلم، ح: ٣٠٢٧/ ٢٤، والمراد بإسلامهم: بإسلام ابن مسعود وأصحابه دون عبدالله بن الزبير لأنه ولد بعد الهجرة في المدينة، وللحديث لون آخر عند البزار كما في تفسير ابن كثير: ٤/ ٣٣٢، وفي نسخة: ٨/ ٤٥ .

Comments:

a. After believing in Allâh great concern should be given to safeguard this belief.

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[1] *Al-Hadid* 57:16.

b. Committing sins hardens hearts, and thereafter they neither accept religious teachings nor get influenced by good sermons.
c. The cure of hardness of the hearts is in remembering death, reciting the Qur'ân and in being kind to orphans.

4193. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Do not laugh a lot, for laughing a lot deadens the heart." (***Hasan***)

٤١٩٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٢٥٣ من حديث أبي بكر الحنفي ـ من بني حنيفة ـ به، وصححه البوصيري، وللحديث شواهد عند الترمذي، ح:٢٣٠٥ وغيره، وانظر، ح:٤٢١٧.

Comments:

a. 'Deadens the heart' means that emotions of hardness instead of softness, cruelty instead of mercy and injustice instead of justice overcame it. In addition, love for goodness and hatred of evil disappear from a dead heart.
b. Being cheerful is a good habit and highly appreciated in Islam, but neglecting important things and being busy only in fun and amusement is a sign of negligence and death of the heart. It is natural to feel pain while others are in trouble and to share in their joys and sorrows, this being the sign of a living heart.

4194. It was narrated that 'Abdullâh said: "The Prophet ﷺ said to me: 'Recite Qur'ân to me,' so I recited *Surat An-Nisâ'* to him, and when I reached (the Verse): "How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?"[1] I looked at him, and his eyes were filled with tears." (***Sahih***)

٤١٩٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «**اقْرَأْ عَلَيَّ**» فَقَرَأْتُ عَلَيْهِ بِسُورَةِ النِّسَاءِ. حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء: ٤١] فَنَظَرْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَدْمَعَانِ.

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة النساء، ح:٣٠٢٤ عن هناد به، وللحديث شواهد.

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[1] *An-Nisâ'* 4:41.

Comments:

Recitation of the Qur'ân has a special spiritual impact on one's heart; if the Qur'ân is heard from others then this impact becomes more powerful.

4195. It was narrated that Barâ' said: "We were with the Messenger of Allâh ﷺ at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: 'O my brothers, prepare yourselves for something like this.'" (***Hasan***)

٤١٩٥ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو رَجَاءٍ الْخُرَاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي جِنَازَةٍ. فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ. فَبَكَىٰ، حَتَّى بَلَّ الثَّرَىٰ. ثُمَّ قَالَ: «**يَا إِخْوَانِي لِمِثْلِ هٰذَا فَأَعِدُّوا**».

تخريج: [**حسن**] أخرجه أحمد: ٤/ ٢٩٤ من حديث أبي رجاء عبدالله بن واقد الهروي به، وحسنه المنذري: ٤/ ٢٤٠، وضعفه البوصيري.

Comments:

a. The grave is the first stage of the next life. Preparation for that stage could be done only before one's death. So, the short period of life should be used in good things.
b. Crying by remembering death, and the stages of grave, is just as crying out of the fear of Allâh, since bad people will be punished there.

4196. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: 'Weep, and if you cannot weep then pretend to weep." (***Da'if***)

٤١٩٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ ابْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو رَافِعٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**ابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا**».

تخريج: [**ضعيف**] تقدم، ح: ١٣٣٧.

4197. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allâh, and they roll down his

٤١٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الزُّرَقِيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللهِ، ثُمَّ يُصِيبُ شَيْئًا مِنْ حُرِّ وَجْهِهِ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ».

cheeks, but Allâh will forbid him to the Fire." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الطبراني: ١٠/ ٢٠، ح: ٩٧٩٩ من حديث حماد به، وهو ضعيف كما في التقريب وغيره، ومن أجله ضعفه البوصيري.

(المعجم ٢٠) - بَابُ التَّوَقِّي عَلَى الْعَمَلِ (التحفة ٢٠)

Chapter 20. Protecting (One's) Deeds (By Fearing their Non-Acceptance)

٤١٩٨ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ [سَعِيدٍ] الْهَمْدَانِيِّ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَقُلُوبُهُمْ وَجِلَةٌ﴾ [المؤمنون: ٦٠] أَهُوَ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ: «لَا، يَا بِنْتَ أَبِي بَكْرٍ - أَوْ يَا بِنْتَ الصِّدِّيقِ - وَلٰكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي، وَهُوَ يَخَافُ أَنْ لَا يُتَقَبَّلَ مِنْهُ».

4198. It was narrated that 'Âishah said: "I said: 'O Messenger of Allâh, "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear."[1] Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr' – or O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.'" (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المؤمنين، ح: ٣١٧٥ من حديث مالك بن مغول به.

Comments:

Good deeds should be done as much as possible, but it is wrong to feel safe by depending on one's good deeds.

٤١٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ عِمْرَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي أَبُو عَبْدِ رَبٍّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ

4199. Mu'âwiyah bin Abu Sufyân said: "I heard the Messenger of Allâh ﷺ say: 'Deeds are like vessels. If the lower part is good then the upper part will

[1] *Al-Mu'minun* 23:60.

أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ كَالْوِعَاءِ. إِذَا طَابَ أَسْفَلُهُ، طَابَ أَعْلَاهُ. وَإِذَا فَسَدَ أَسْفَلُهُ، فَسَدَ أَعْلَاهُ».

be good, and if the lower part is bad then the upper part will be bad.''' (***Hasan***)

تخريج: [حسن] أخرجه المزي في تهذيب الكمال، ق:٣/١٦٢٢ من طريقين (محمد بن المصفى وعمرو بن عثمان) عن الوليد به.

Comments:

If an act is performed with sincerity, then it is considered good and becomes worth being accepted. If it is not based on sincerity, then even though it appears good, actually it is not good.

٤٢٠٠ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ ذَكْوَانَ، أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَةِ فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ فَأَحْسَنَ - قَالَ اللهُ عَزَّ وَجَلَّ: هٰذَا عَبْدِي حَقًّا».

4200. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a person prays in public and does it well, and he prays in secret and does it well, then Allâh says: 'This man is truly My slave.''' (***Da'if***)

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل عنعنة بقية تقدم، ح:٥٥١، ١١٢١، وقال أبوحاتم: هذا حديث منكر، يشبه أن يكون من حديث عبادة بن كثير (علل:١/١٨٩، ح:٥٤١).

٤٢٠١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَ إِسْمَاعِيلُ بْنُ مُوسٰى قَالَا: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَارِبُوا وَسَدِّدُوا. فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ». قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ قَالَ: «وَلَا أَنَا. إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

4201. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds." They said: "Not even you, O Messenger of Allâh?" He said: "Not even me." Unless Allâh encompasses me with mercy and grace from Him." (***Sahih***)

تخريج: أخرجه مسلم، صفات المنافقين، باب لن يدخل أحد الجنة بعمله، بل برحمة الله تعالىٰ، ح:٧٦/٢٨١٦ من حديث الأعمش به، وحسنه البوصيري من أجل شريك، ولم ينفرد به،

وللحديث شواهد كثيرة.

Comments:

a. Being moderate means not being excessive or negligent; neither should innovations be practiced, nor should religious obligations be neglected.

b. Paradise is not the reward of one's deeds but it is granted by the special grace of Allâh. Because, deeds of a slave are very inconsiderable if they are compared with the blessings of Allâh, but the inspiration for doing good deeds is also from Allâh.

Chapter 21. Show-Off And Reputation

(المعجم ٢١) - **بَابُ الرِّيَاءِ وَالسُّمْعَةِ**

(التحفة ٢١)

4202. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'" (*Sahih*)

٤٢٠٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. فَمَنْ عَمِلَ لِي عَمَلًا أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ. وَهُوَ لِلَّذِي أَشْرَكَ**».

تخريج: أخرجه مسلم، الزهد، باب تحريم الرياء، ح:٢٩٨٥/٤٦ من حديث العلاء به بألفاظ متقاربة، وصححه البوصيري.

Comments:

Doing an action for someone else means practicing deeds out of showing off to get some worldly benefit, or to gain people's admiration as being a pious and God-fearing person.

4203. It was narrated from Abu Sa'd bin Abu Fadâlah Al-Ansâri, who was one of the Companions, that the Messenger of Allâh ﷺ said: "When Allâh assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allâh, let him seek his reward from someone other than Allâh, for Allâh is so self-

٤٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ هَارُونُ ابْنُ عَبْدِ اللهِ الْحَمَّالُ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ زِيَادِ بْنِ مِينَاءَ عَنْ أَبِي سَعْدِ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ، وَكَانَ مِنَ الصَّحَابَةِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ، يَوْمَ الْقِيَامَةِ، لِيَوْمٍ لَا رَيْبَ فِيهِ،**

sufficient that He has no need of any associate.''' (*Hasan*)

نَادَىٰ مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ. فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكهف، ح:٣١٥٤ عن ابن بشار به، وقال: حسن غريب * زياد بن ميناء، وثقه الترمذي، وابن حبان، وجهله غيرهما، فحديثه حسن.

Comments:

a. Showing off results in humiliation on the Day of Judgment.

b. Granting reward is only the attribute of Allâh, no one can get any reward from anyone. So, all the deeds that are done out of showing off become worthless; whose reward is granted neither by Allâh nor by people.

c. Showing off will cause shame on the Day of Judgment.

4204. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ came out to us when we were discussing *Dajjâl* (False Christ) and said: 'Shall I not tell you of that which I fear more for you than *Dajjâl*?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.''' (*Hasan*)

٤٢٠٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رُبَيْحِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَنَحْنُ نَتَذَاكَرُ الْمَسِيحَ الدَّجَّالَ. فَقَالَ: «أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ؟» قَالَ، قُلْنَا: بَلَىٰ. فَقَالَ: «الشِّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ».

تخريج: [حسن] أخرجه أحمد:٣/ ٣٠ من حديث كثير به مطولاً، وحسنه البوصيري، وأشار المنذري إلى أنه حسن.

Comments:

a. Showing off is more dangerous then the *Dajjâl* (Antichrist or False Christ), since he is an open enemy and his disbelief is also clear, while the actions of a hypocrite appear as good.

b. It is called hidden polytheism since the one who worships an idol, grave, moon, sun, and the like, or prostates to them, is seen by every one, and every one knows that he is worshipping other than Allâh, so his polytheism is obvious. While the one who performs something virtuous out of showing off, seems that he is in his prayer or busy bowing or prostration. None who looks at him, can decide that he is actually not performing his prayer for the sake of Allâh; rather he is worshipping his whims.

c. The same ruling applies to other good deeds such as charity, *Jihâd*, etc.

4205. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The thing that I fear most for my nation is associating others with Allâh. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allâh, and hidden desires." (*Da'if*)

٤٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْإِشْرَاكُ بِاللهِ. أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْسًا وَلَا قَمَرًا وَلَا وَثَنًا. وَلٰكِنْ أَعْمَالًا لِغَيْرِ اللهِ، وَشَهْوَةً خَفِيَّةً».

تخريج: [ضعيف] * رواد صدوق اختلط بآخره فترك وفي حديثه عن الثوري ضعف شديد(تقريب)، عامر بن عبدالله مجهول (أيضًا)، الحسن بن ذكوان صدوق يخطيء ورمي بالقدر وكان يدلس (أيضًا)، وله شاهدان ضعيفان جدًا (مشكاة، ح:٥٣٣٢ بتحقيقي).

4206. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., make known to the people his true motives and intentions)." (*Sahih*)

٤٢٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُسَمِّعْ، يُسَمِّعِ اللهُ بِهِ. وَمَنْ يُرَاءِ، يُرَاءِ اللهُ بِهِ».

تخريج: [صحيح] رواه فراس عن عطية به (الترمذي، ح:٢٣٨١، أحمد:٣/ ٤٠) ضعفه البوصيري من أجل عطية وانظر، ح:٤١٢٣، والحديث الآتي شاهد له.

4207. It was narrated from Jundab that the Messenger of Allâh ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., expose his real motives)." (*Sahih*)

٤٢٠٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرَاءِ، يُرَاءِ اللهُ بِهِ. وَمَنْ يُسَمِّعْ يُسَمِّعِ اللهُ بِهِ».

تخريج: أخرجه البخاري، الرقاق، باب الرياء والسمعة، ح:٦٤٩٩، ومسلم، الزهد، باب تحريم الرياء، ح:٢٩٨٧ من حديث سفيان الثوري به، ورواه عبدالله بن عباس (مسلم)، وأبوبكرة (أحمد:٥/ ٤٥) نحوه.

Comments:

A pretender who does good deeds for mere show to gain the reputation as being pious and to be respected and admired, Allâh will disclose his evil intention to people, and as a result, he will be insulted and disrespected.

Chapter 22. Envy

(المعجم ٢٢) - **بَابُ الْحَسَدِ** (التحفة ٢٢)

4208. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no (permissible) envy except in two cases: A man to whom Allâh has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allâh has given wisdom, and he acts in accordance with it and teaches it (to others)." (*Sahih*)

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ. وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا**».

تخريج: أخرجه البخاري، العلم، باب الاغتباط في العلم والحكمة، ح:٧٣ من حديث إسماعيل به، ومسلم، صلٰوة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمةً ... الخ، ح:٨١٦ عن ابن نمير به.

Comments:

Envy is wishing that the blessings of Allâh that are granted to someone should be finished; it is one of the major sins. But this *Hadith* refers to the envy of longing for the same blessing that is granted to someone else.

4209. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ said: 'There is no envy except in two cases. A man to whom Allâh has given (knowledge of) the Qur'ân, so he recites it night and day, and a man to whom Allâh has given wealth, so he spends it night and day.'" (*Sahih*)

٤٢٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، وَ مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ**».

تخريج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ:رجل آتاه الله القرآن فهو يقوم به ... الخ، ح:٧٥٢٩، ومسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمةً من فقه ... الخ، ح:٨١٥ من حديث سفيان بن عيينة به.

4210. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire." (*Da'if*)

٤٢١٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ وَ أَحْمَدُ بْنُ الأَزْهَرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عِيسَى بْنِ أَبِي عِيسى [الْحَنَّاطِ]، عَنْ أَبِي الزِّنَادِ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. وَالصَّدَقَةُ تُطْفِيءُ الْخَطِيئَةَ، كَمَا يُطْفِيءُ الْمَاءُ النَّارَ. وَالصَّلَاةُ نُورُ الْمُؤْمِنِ. وَالصِّيَامُ جُنَّةٌ مِنَ النَّارِ**».

تخريج: [إسناده ضعيف جدًا] أخرجه أبويعلى:٦/ ٣٣٠، ح:٣٦٥٦ عن هارون به، وانظر، ح:٣٣١٥ لحال عيسى الحناط، وحديث أبي داود، ح:٤٩٠٤ يغني عنه، ولبعض الحديث شواهد انظر، ح:٢٨٠ وغيره.

Chapter 23. Injustice

(المعجم ٢٣) - بَابُ الْبَغْيِ (التحفة ٢٣)

4211. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "There is no sin more deserving that Allâh hasten the punishment in this world, in addition to what is stored up for him in the Hereafter – than injustice and severing the ties of kinship." (*Sahih*)

٤٢١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ وَ ابْنُ عُلَيَّةَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ - مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ**».

تخريج: [إسناده صحيح] أخرجه أبوداود، الأدب، باب في النهي عن البغي، ح:٤٩٠٢ من حديث ابن علية به، وقال الترمذي، ح:٢٥١١: حسن صحيح، وصححه ابن حبان، ح:٢٠٣٩، ٢٠٤٠، والحاكم:٢/ ٣٥٦، ٤/ ١٦٢، ١٦٣، والذهبي.

Comments:

a. Abstaining from transgression and injustice are very important matters, since justice and mercy are distinctive qualities of Islam.
b. The punishment of injustice and ill-treatment of relative comes in this life as well as in the next life. The ruling of injustice does not change whether it is against animals or human beings.

4212. It was narrated from 'Âishah, the Mother of the Believers, that the Messenger of Allâh ﷺ said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are injustice and severing the ties of kinship." (*Da'if*)

٤٢١٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا صَالِحُ بْنُ مُوسَى عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْرَعُ الْخَيْرِ ثَوَابًا، الْبِرُّ وَصِلَةُ الرَّحِمِ. وَأَسْرَعُ الشَّرِّ عُقُوبَةً، الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ».

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي: ٤/ ١٣٨٧ من حديث صالح بن موسى الطلحي به، وهو متروك كما في التقريب.

4213. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is sufficient evil for a man to look down on his Muslim brother." (*Sahih*)

٤٢١٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ».

تخريج: [صحيح] تقدم، ح: ٣٩٣٣ .

Comments:

a. Humiliating a Muslim, or despising him by considering him lower and menial is a great major sin.
b. The *Hadith* proves that if one has only the mentioned defect and he is free from any other defect, then it is enough to consider him an evil person.

4214. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh has revealed to me that you should be humble towards one another and should not wrong one another." (*Hasan*)

٤٢١٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا. وَلَا يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ».

تخريج: [**إسناده حسن**] أخرجه البخاري في الأدب المفرد، ح: ٤٢٦ من حديث ابن وهب به، وحسنه البوصيري، وله شاهد عند مسلم، وانظر، ح: ٤١٧٩ .

Comments:

a. Any kind of aggression against a Muslims is forbidden.

b. To know the benefits of being humble, refer to *Hadith*: 4179.

Chapter 24. Caution And Piety

(المعجم ٢٤) - بَابُ الْوَرَعِ وَالتَّقْوٰى (التحفة ٢٤)

4215. It was narrated from 'Atiyyah As-Sa'di, who was one of the Companions of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin." (***Hasan***)

٤٢١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَ عَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ، حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ، حَذَرًا لِمَا بِهِ الْبَأْسُ»**.

تخريج: [**إسناده حسن**] أخرجه الترمذي، صفة القيامة، باب علامة التقوى ودع مالا بأس به حذرًا، ح:٢٤٥١ من حديث أبي عقيل عبدالله بن عقيل به، وقال: حسن غريب، وصححه الحاكم:٤/٣١٩، والذهبي * عبدالله بن يزيد الدمشقي ضعفه الجوزجاني، والحافظ ابن حجر، والذهبي، ووثقه ابن حبان، والترمذي، والحاكم، والذهبي، وتعديله راجح.

4216. It was narrated that 'Abdullâh bin 'Amr said: "It was said to the Messenger of Allâh ﷺ: 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere of speech.' They said: 'Sincere of speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" (***Sahih***)

٤٢١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ: حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: **«كُلُّ مَخْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ»**. قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ. فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: **«هُوَ التَّقِيُّ النَّقِيُّ. لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ»**.

تخريج: [**إسناده صحيح**] أخرجه الخرائطي في مكارم الأخلاق، ح:٤٥ من حديث يحيى به مطولاً، وصححه البوصيري.

Comments:

a. Purity of heart is a means of salvation in Hereafter.

b. A pious and God-fearing person is more virtuous than others.

٤٢١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ [بْنِ الأَسْقَعِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا، تَكُنْ أَعْبَدَ النَّاسِ. وَكُنْ قَنِعًا، تَكُنْ أَشْكَرَ النَّاسِ. وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِنًا. وَأَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ، تَكُنْ مُسْلِمًا. وَأَقِلَّ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ».

4217. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allâh. Be content, and you will be the most grateful of people to Allah. Love for people what you love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart." ***(Da'if)***

تخريج: **[إسناده ضعيف]** أخرجه أبونعيم في الحلية: ١٠/ ٣٦٥ من حديث أبي معاوية به مختصرًا، وحسنه البوصيري * أبورجاء محرز بن عبدالله الجزري، ومكحول تقدم، ح: ٤٨١ مدلسان وعنعنا، وفي الحديث علة أخرى، وللحديث شواهد ضعيفة عند الترمذي، ح: ٢٣٠٥، وابن ماجه، ح: ٤١٩٣ وغيرهما.

Comments:

a. As the expressions of worship include prayer, fasting and similar deeds, it also covers the acts of abstaining from sins or doubtful matters. The devotee is the one who takes into consideration both sides of the acts of worship.

b. Laughing too much shows heedlessness; and heedlessness or carelessness is a sign of death of the heart. When a heart dies it does not worry about the loss or benefit in the Hereafter. So, laughing or joking excessively is a bad habit but meeting people with cheerfulness is a good habit.

٤٢١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنِ الْمَاضِي بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَقْلَ كَالتَّدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ».

4218. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "There is no wisdom like reflection, no caution like restraint, and no honor like good manners." ***(Da'if)***

تخريج: **[إسناده ضعيف]** وضعفه البوصيري من أجل الماضي بن محمد، وهو ضعيف كما في التقريب وغيره، وشيخه مجهول(تقريب)، وللحديث شواهد ضعيفة جدًا.

Comments:

Reflection means thinking properly and deeply over a matter and its outcomes, i.e., before taking any action, the matter and its results should be studied thoroughly.

4219. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Being honorable is wealth and noble character is piety.' (***Hasan***)

٤٢١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَلَّامُ بْنُ [أَبِي] مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَسَبُ الْمَالُ، وَالْكَرَمُ التَّقْوَىٰ».

تخريج: [حسن] أخرجه الترمذي، تفسيرالقرآن، باب ومن سورة الحجرات، ح:٣٢٧١ من حديث يونس به، وقال: حسن غريب صحيح وعلته عنعنة قتادة تقدم، ح:١٧٥، وللحديث شواهد عند القضاعي في مسند الشهاب:١/٤٦، ح:٢٠، والنسائي:٦/ ٦٤، ح:٣٢٢٧ وغيره.

Comments:

a. Generally, people give respect on the basis of riches. If a person from a noble family becomes poor then he no longer is respected as he used to be. It is the common practice of people.

b. As a principal, a person should be respected and honored based on his piety. It is the real honor, so in Hereafter one is honored only on the basis of his piety.

4220. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "I know a word – (one of the narrators) 'Uthmân said: "a Verse" – which if all the people followed it, it would suffice them." They said: "O Messenger of Allâh, which Verse?" He said: "And whosoever fears Allâh, He will make a way out for him."[1] (***Da'if***)

٤٢٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ أَبِي السَّلِيلِ ضُرَيْبِ بْنِ نُقَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ كَلِمَةً وَقَالَ عُثْمَانُ: آيَةً لَوْ أَخَذَ النَّاسُ كُلُّهُمْ بِهَا، لَكَفَتْهُمْ» قَالُوا: يَا رَسُولَ اللهِ أَيَّةُ آيَةٍ؟ قَالَ: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾. [الطلاق: ٢]

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرٰى:٦/ ٤٩٤، ح:١١٦٠٣ من حديث المعتمر به، وأعله البوصيري بالإنقطاع لأن أبا السليل لم يدرك أباذر كما في تهذيب التهذيب وغيره.

[1] *At-Talâq* 65:2.

Chapter 25. Praise

(المعجم ٢٥) - بَابُ الثَّنَاءِ الْحَسَنِ

(التحفة ٢٥)

4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: "The Messenger of Allâh ﷺ addressed us in Nabâwah" or Banâwah - he (one of the narrators) said: "Nabâwah is near Tâ'if" - "And said: 'Soon you will be able to tell the people of Paradise from the people of Hell.' They said: 'How, O Messenger of Allâh?' He said: 'By praise and condemnation. You are Allâh's witnesses over one another.'" (*Hasan*)

٤٢٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ بِالنَّبَاوَةِ أَوِ الْبَنَاوَةِ قَالَ: وَالنَّبَاوَةُ مِنَ الطَّائِفِ قَالَ: «يُوشِكُ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ». قَالُوا: بِمَ ذَاكَ؟ يَا رَسُولَ اللهِ قَالَ: «بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّىءِ. أَنْتُمْ شُهَدَاءُ اللهِ، بَعْضُكُمْ عَلَى بَعْضٍ».

تخريج: [إسناده حسن] أخرجه أحمد(عن يزيد كما في أطراف المسند:٦/ ٢٣١)، وعبد بن حميد في المنتخب، ح:٤٤٢ من حديث يزيد به، وصححه البوصيري، وابن حبان، ح:٢٠٥٩، والحاكم:١/ ١٢٠، ٤/ ٤٣٦، والذهبي، وحسنه الحافظ في الإصابة، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. A pious and good person can admire only the one who has good qualities since a God-fearing person would not flatter an evil person.
b. A pious person gives ruling of being bad only to the one who is really bad since he does not lie to defame a person.
c. One of the evidences that proves that the Khawârij, Mu'tazilah, Jahmiyyah, etc., were devious sects is that the Companions of the Prophet ﷺ rejected them and condemned strongly them.

4222. It was narrated that Kulthum Al-Khuzâ'i said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?' The Messenger of Allâh ﷺ said: 'If your neighbors say that you have done something good, then you have done well,

٤٢٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ الْخُزَاعِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللهِ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، أَنِّي قَدْ أَحْسَنْتُ. وَإِذَا أَسَأْتُ، أَنِّي قَدْ أَسَأْتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ جِيرَانُكَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا قَالُوا: إِنَّكَ قَدْ أَسَأْتَ، فَقَدْ

أَسَأْتَ».

and if they say that you have done something bad, then you have done something bad.''' (*Hasan*)

تخريج: [حسن] أخرجه ابن الأثير في أسد الغابة: ٤/ ٢٥١ من حديث أبي معاوية به، والحديث الآتي شاهد له.

Comments:

a. Common Muslims have the knowledge of general virtues and sins even if they fall short of doing good deeds and commit sins.

b. Neighbors know a person more than others, so if one finds out that his neighbors think ill about him then he should try to correct himself.

٤٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: أَنْ قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ».

4223. It was narrated that 'Abdullâh said: "A man said to the Messenger of Allâh ﷺ: 'How can I know when I have done well and when I have done something bad?' The Prophet ﷺ said: 'If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.''' (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٤٠٢ عن عبدالرزاق به، وهو في مصنفه: ١١/ ٨، ح: ١٩٧٤٩، وصححه ابن حبان، ح: ٢٠٥٧، والبوصيري.

٤٢٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ زَيْدُ بْنُ أَخْزَمَ قَالَا: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا عُقْبَةُ بْنُ أَبِي ثُبَيْتٍ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَهْلُ الْجَنَّةِ مَنْ مَلأَ اللهُ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْرًا، وَهُوَ يَسْمَعُ. وَأَهْلُ النَّارِ مَنْ مَلأَ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا، وَهُوَ يَسْمَعُ».

4224. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The people of Paradise are those whose ears Allâh fills with the praise of people when they are listening, and the people of Hell-fire are those whom He fills their ears with condemnation when they are listening." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الطبراني: ١٢/ ١٧٠، ح: ١٢٧٨٧ من حديث مسلم بن

إبراهيم به، وصححه البوصيري، وله شواهد عند الحاكم: ١/ ٣٧٨ وغيره.

Comments:

a. If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth.

b. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.

4225. It was narrated from Abu Dharr: "I said to the Prophet ﷺ: '(What do you say about when) a man does a deed for the sake of Allâh, and people love him for it?' He said: 'That is the immediate glad tidings of the believer.'" (*Sahih*)

٤٢٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ لِلَّهِ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ: «**ذٰلِكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ**».

تخريج: أخرجه مسلم، الأدب، باب إذا أثني على الصالح فهي بشرى لاتضره، ح: ٢٦٤٢ عن ابن بشار به.

Comments:

a. While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter.

b. People's love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.

4226. It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allâh, I do a good deed, then others find out about it and that pleases me.' He said: 'You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).'" (*Da'if*)

٤٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ إِنِّي أَعْمَلُ الْعَمَلَ، فَيُطَّلَعُ عَلَيْهِ، فَيُعْجِبُنِي؟ قَالَ: «**لَكَ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ**».

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الزهد، باب عمل السر، ح: ٢٣٨٤ من حديث سعيد بن سنان به، وقال: حسن غريب، وانظر، ح: ٣٨٣ لحال عنعنة حبيب، وباقي السند حسن.

Chapter 26. Intention

(المعجم ٢٦) - **بَابُ النِّيَّةِ** (التحفة ٢٦)

4227. 'Alqamah bin Waqqâs (said) that he heard 'Umar bin Khattâb, when he was addressing the people, saying: "I heard the Messenger of Allâh ﷺ say: 'Actions are but by intention and every man will have but that which he intended. So he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.'' (*Sahih*)

٤٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَا: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّيْمِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ. وَلِكُلِّ امْرِئٍ مَا نَوَىٰ. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».**

تخريج: أخرجه البخاري، بدء الوحي: ١/ ٥٤ وغيره من حديث يحيى بن سعيد الأنصاري به، وتفرد به، ومسلم، الإمارة، باب قوله ﷺ إنما الأعمال بالنية . . . ، الخ، ح: ١٩٠٧ من حديث يزيد وابن رمح به.

Comments:

The intention is a deed of heart, uttering it by the tongue is not compulsory. For example, the words of intention that are pronounced before prayers or fasting, which are common among people, have no evidence in *Hadith;* so they are innovations.

4228. It was narrated that Abu Kabshah Al-Anmâri said: "The Messenger of Allâh ﷺ said: 'The likeness of this nation is that of four people: A man to whom Allâh gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allâh gives knowledge, but he does not give him wealth, so he says: "If I had been given (wealth)

٤٢٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَثَلُ هٰذِهِ الْأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللهُ مَالًا وَعِلْمًا. فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يُنْفِقُهُ فِي حَقِّهِ. وَرَجُلٌ آتَاهُ اللهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا،**

عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ». قَالَ رَسُولُ اللهِ ﷺ: «فَهُمَا فِي الْأَجْرِ سَوَاءٌ. وَرَجُلٌ آتَاهُ اللهُ مَالًا وَلَمْ يُؤْتِهِ عِلْمًا. فَهُوَ يَخْبِطُ فِي مَالِهِ، وَيُنْفِقُهُ فِي غَيْرِ حَقِّهِ. وَرَجُلٌ لَمْ يُؤْتِهِ اللهُ عِلْمًا وَلَا مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ» قَالَ رَسُولُ اللهِ ﷺ: «فَهُمَا فِي الْوِزْرِ سَوَاءٌ».

like this one, I would have done what (the first man) did." The Messenger of Allâh ﷺ said: 'They will be equal in reward. And a man to whom Allâh gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allâh gives neither knowledge nor wealth, and he says: "If I had (wealth) like this one, I would do what (the third man) did." The Messenger of Allâh ﷺ said: 'They are equal in their burden (of sin).''' (***Sahih***)

تخريج: (الف) أخرجه أحمد: ٤/ ٢٣٠ عن وكيع به، وتابعه شعبة عند أحمد، ورواه منصور عن سالم به، وانظر الحديث الآتي.

٤٢٢٨ م - حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

(4228 A) A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ﷺ. (***Sahih***)

تخريج: (ب) [صحيح] أخرجه البيهقي: ٤/ ١٨٩ وغيره من حديث عبدالرزاق به، أخرجه الطبراني: ٢٢/ ٣٤٤، ح: ٨٦٤ من حديث مفضل بن مهلهل به، وللحديث طرق كثيرة عند الترمذي، ح: ٢٣٢٥، وقال: حسن صحيح، والطبراني وغيرهما.

Comments:

a. If one tries to do good deeds but he cannot do it due to some hindrance, he will get its reward.
b. If one wishes to commit a sin but he is not able to do it, or he tries to commit a sin but fails to do it, he will be a sinner.
c. If one desires sin in his heart but practically he does not commit sin, to get the pleasure of Allâh then he will be rewarded for that.

4229. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "People will be resurrected (and judged) according to their intentions." (*Sahih*)

٤٢٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَ مُحَمَّدُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٩٢ من حديث شريك به، وله شاهد عند مسلم انظر الحديث الآتي.

Comments:

a. Reward and punishment is granted based on the intention.
b. Some people commit sin and claim that their intention is good; it is an absolute mistake. Committing sins deliberately is considered a bad intention even if he has excuses for his action. For example; stealing with the intention of giving the stolen items in charity is a sin, rather it is a greater sin since the person, in this case, considers his bad deeds to be appropriate. Therefore, instead of feeling shame and repenting from those sins, he will be proud of it.

4230. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "People will be gathered (on the Day of Resurrection) according to their intentions." (*Sahih*)

٤٢٣٠ - حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: أَنْبَأَنَا زَكَرِيَّا ابْنُ عَدِيٍّ: أَنْبَأَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى عند الموت، ح: ٢٨٧٨/ ٨٣ من حديث الأعمش به، وبلفظ: يبعث كل عبد على ما مات عليه، وبه صح الحديث.

Chapter 27. Hope and Life Span

(المعجم ٢٧) - بَابُ الْأَمَلِ وَالْأَجَلِ (التحفة ٢٧)

4231. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he

٤٢٣١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَ أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنِ الرَّبِيعِ بْنِ [خُثَيْمٍ]، عَنْ

said: "Do you know what this is?" They said: "Allâh and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope." (***Sahih***)

عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَّ خَطًّا مُرَبَّعًا. وَخَطَّ وَسَطَ الْخَطِّ الْمُرَبَّعِ. [وَ]خُطُوطًا إِلَى جَانِبِ الْخَطِّ الَّذِي وَسَطَ الْخَطِّ الْمُرَبَّعِ. وَخَطًّا خَارِجًا مِنَ الْخَطِّ الْمُرَبَّعِ. فَقَالَ: «**أَتَدْرُونَ مَا هٰذَا؟**» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**هٰذَا الإِنْسَانُ الْخَطُّ الأَوْسَطُ. وَهٰذِهِ الْخُطُوطُ إِلَى جَنْبِهِ الأَعْرَاضُ تَنْهَشُهُ أَوْ تَنْهَسُهُ مِنْ كُلِّ مَكَانٍ. فَإِنْ أَخْطَأَهُ هٰذَا، أَصَابَهُ هٰذَا. وَالْخَطُّ الْمُرَبَّعُ الأَجَلُ الْمُحِيطُ. وَالْخَطُّ الْخَارِجُ الأَمَلُ**».

تخريج: أخرجه البخاري، الرقاق، باب في الأمل وطوله، ح:٦٤١٧ من حديث يحيى بن سعيد القطان به.

Comments:

a. Troubles and problems are a must in the life of a person. Just as a poor person faces troubles, similarly a rich person, and a king also face troubles. But types of problems vary from person to person, depending on his situations.

b. *Troubles are actually trials for a person, so at such time, he should make all his efforts to be steadfast on the right path.*

4232. Anas bin Mâlik narrated the Messenger of Allâh ﷺ said: "This is the son of Âdam, and this *is his life span at his neck,' then* he spread his hand in front of him and said: 'And there is his hope." (***Sahih***)

٤٢٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ [عُبَيْدِ] اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**هٰذَا ابْنُ آدَمَ، وَهٰذَا أَجَلُهُ، عِنْدَ قَفَاهُ**» وَبَسَطَ يَدَهُ أَمَامَهُ. ثُمَّ قَالَ: «**وَثَمَّ [أَمَلُهُ]**».

تخريج: **[إسناده صحيح]** أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح:٢٣٣٤ من حديث حماد به، وقال: حسن صحيح.

Comments:

a. A person's death is very near compared to his ambitions, so one should properly prepare to face his death. Neglecting the Hereafter by being busy *in worldly matters is a great form of foolishness.*

4233. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The heart of an old man is young in the love of two things: Love of life and much wealth." (***Sahih***)

٤٢٣٣ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: **«قَلْبُ الشَّيْخِ شَابٌّ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ الْحَيَاةِ وَكَثْرَةِ الْمَالِ»**.

تخريج: [**صحيح**] أخرجه القضاعي في مسند الشهاب: ١/ ٢١٣، ح: ٣٢٣ من حديث أبي مروان العثماني به وصححه البوصيري، وله شواهد عند البخاري، ح: ٦٤٢٠، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٦ وغيرهما، وانظر الحديث الآتي.

4234. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The son of Âdam grows old but two things remain young in him: His craving for wealth and his craving for a long life." (***Sahih***)

٤٢٣٤ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ»**.

تخريج: أخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٧ من حديث أبي عوانة به.

Comments:

a. In old age, one should concentrate truly on improving his Hereafter life.
b. Having deep love of wealth and life is not good. They are beneficial only when they are used in doing good deeds. But, most of the time, a human being ignores doing good deeds which results in his loss.

4235. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If the son of Âdam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allâh accepts the repentance of the one who repents.'" (***Sahih***)

٤٢٣٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ مِنْ مَالٍ، لَأَحَبَّ أَنْ يَكُونَ مَعَهُمَا ثَالِثٌ. وَلَا يَمْلَأُ نَفْسَهُ إِلَّا التُّرَابُ. وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ»**.

تخريج: [صحيح] وصححه البوصيري، وله شاهد عند مسلم، الزكاة، باب لو أن لابن آدم واديين لابتغى ثالثًا، ح:١٠٤٨/١١٦ وغيره.

Comments:

a. The remedy for love of wealth is giving it in charity as much as possible, besides paying the obligatory *Zakah* and compulsory expenditures which are due on a person.

b. Repenting from an unlawful love of wealth is compulsory.

c. 'Nothing could satisfy him except dust' means that a human being is never satisfied with worldly matters until he dies and is buried in the grave and then only his greed will come to an end. The reason is that right after his death the stage of getting reward or punishment starts, and thinking about worldly matter is impossible.

4236. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that." (***Hasan***)

٤٢٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ. وَأَقَلُّهُمْ مَنْ يَجُوزُ ذٰلِكَ».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب أعمار أمتي بين الستين إلى السبعين، ح:٣٥٥٠ عن الحسن بن عرفة به، وقال: غريب حسن، وصححه ابن حبان، ح:٢٤٦٧، والحاكم على شرط مسلم:٢/ ٤٢٧، ووافقه الذهبي، وقال ابن مندة في التوحيد: هذا إسناد حسن، مشهور عن المحاربي، وله شاهد عند الترمذي، ح:٢٣٣١، وقال: حسن غريب.

Comments:

a. People in previous nations used to live a very long time. Compared to their life span, the average age of people in this nation is very short. So, we should use this short span of life in doing good deeds.

b. The Prophet ﷺ, said: "Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (*Sahih Al-Bukhari*: 6419)

Chapter 28. Persisting In A Good Deed

(المعجم ٢٨) - بَابُ الْمُدَاوَمَةِ عَلَى الْعَمَلِ (التحفة ٢٨)

4237. It was narrated that Umm Salamah said: "By the One Who took his ﷺ soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was

٤٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ ﷺ، مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ

a righteous deed which a person persists in doing, even if it is something small." (***Sahih***)

وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ، الْعَمَلُ الصَّالِحُ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيرًا.

تخريج: [صحيح] تقدم، ح: ١٢٢٥.

Comments:

a. If one was accustomed to doing a good deed, but due to some reason it gets interrupted, then once again he should resume doing the deed as soon as the reason comes to an end.

b. Long *Qiyâm* (position of standing in prayer) in *Tahajjud* is desirable even if some, or a large part of the *Qiyâm* is performed sitting when one becomes tired.

4238. It was narrated that 'Âishah said: "There was a woman with me, and the Prophet ﷺ entered upon me and said: 'Who is that?' I said: 'So-and-so; she does not sleep,''' - she mentioned her excessive praying. "The Prophet ﷺ said: 'Keep quiet. You should do what you are able to, for by Allâh, Allâh does not get tired (of giving reward) but you get tired.'" She said: "The most beloved of religious deed to him was that in which a person persists." (***Sahih***)

٤٢٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ. فَقَالَ: «مَنْ هٰذِهِ؟» قُلْتُ: فُلَانَةُ. لَا تَنَامُ - تَذْكُرُ مِنْ صَلَاتِهَا - فَقَالَ النَّبِيُّ ﷺ: «مَهْ؛ عَلَيْكُمْ بِمَا تُطِيقُونَ. فَوَاللهِ لَا يَمَلُّ اللهُ حَتَّى تَمَلُّوا» قَالَتْ: وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره ... الخ، ح: ٧٨٥/ ٢٢١ عن ابن أبي شيبة به.

Comments:

a. Worshipping more than one's ability is not allowed since it may lead to boredom, and it is also feared that the person may give up worshipping completely.

b. The reward of the act that is done regularly multiplies more than the other acts, so it is more virtuous.

4239. It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: "We were with the Messenger of Allâh ﷺ and we spoke of Paradise and Hell until it

٤٢٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ

الأُسَيِّدِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، حَتَّى كَأَنَّا رَأْيَ الْعَيْنِ. فَقُمْتُ إِلَى أَهْلِي وَوَلَدِي. فَضَحِكْتُ وَلَعِبْتُ. قَالَ: فَذَكَرْتُ الَّذِي كُنَّا فِيهِ. فَخَرَجْتُ، فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: نَافَقْتُ، نَافَقْتُ. فَقَالَ أَبُو بَكْرٍ: إِنَّا لَنَفْعَلُهُ. فَذَهَبَ حَنْظَلَةُ فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «يَا حَنْظَلَةُ لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ أَوْ عَلَى طُرُقِكُمْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً».

was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been, and I went out and met Abu Bakr, and said: 'I have become a hypocrite!' Abu Bakr said: 'We all do that.'" So Hanzalah went and mentioned that to the Prophet ﷺ, who said: "O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that." (***Sahih***)

تخريج: [صحيح] أخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة ... الخ، ح: ٢٧٥٠/١٣ من حديث الفضل بن دكين، أبي نعيم به.

Comments:

a. The Companions of the Prophet ﷺ, were very careful about their faith and the situation of their heart. So, they used to fear falling in any mistake that may lower their grades.
b. The condition of the heart is unstable.
c. Fulfilling the rights of one's wife and children and being busy in worldly matters within the limits of the *Shari'ah* is required.

٤٢٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ. فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ، وَإِنْ قَلَّ».

4240. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: "Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little." (***Sahih***)

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٥٠ من حديث ابن لهيعة به، وله شواهد عند البخاري، ومسلم، وأبي داود، ح: ١٣٦٨ وغيرهم.

٤٢٤١ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

4241. It was narrated that Jâbir

يَعْقُوبُ بْنُ عَبْدِ اللهِ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَى رَجُلٍ يُصَلِّي عَلَى صَخْرَةٍ. فَأَتَى نَاحِيَةَ مَكَّةَ. فَمَكَثَ مَلِيًّا، ثُمَّ انْصَرَفَ. فَوَجَدَ الرَّجُلَ يُصَلِّي عَلَى حَالِهِ. فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ» ثَلَاثًا: «فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوا».

bin 'Abdullâh said: "The Messenger of Allâh ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: "O people, you should observe moderation," three times, "for Allâh does not get tired (of giving reward) but you get tired." (***Hasan***)

تخريج: **[إسناده حسن]** أخرجه الخطيب في الفقيه والمتفقه: ٢/ ١٢٤ من حديث يعقوب الأشعري به، وحسنه البوصيري * عيسى بن جارية حسن الحديث كما حققته في نور المصابيح.

(المعجم ٢٩) - بَابُ ذِكْرِ الذُّنُوبِ (التحفة ٢٩)

Chapter 29. Sins

٤٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبِي عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ أَنُؤَاخَذُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ، لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ، أُخِذَ بِالْأَوَّلِ وَالْآخِرِ».

4242. It was narrated that 'Abdullâh said: "We said: 'O Messenger of Allâh, will we be taken to task for what we did in the Ignorance period?' The Messenger of Allâh ﷺ said: 'Whoever does good in Islâm (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islâm) he will be taken to task for both the former and the latter.'" (***Sahih***)

تخريج: أخرجه البخاري، استتابة المرتدين . . . الخ، باب إثم من أشرك بالله وعقوبته في الدنيا والآخرة، ح: ٦٩٢١ من حديث الأعمش به، ومسلم، الإيمان، باب هل يؤاخذ بأعمال الجاهلية، ح: ١٢٠/ ١٩٠ عن ابن نمير به.

Comments:

a. The Prophet ﷺ, said: "Islam wipes out all the previous misdeeds. "(*Sahih Muslim:* 121). Whoever embraces Islam sincerely, all the sins he had committed while he was a disbeliever are forgiven.

b. After embracing Islam, if a person commits sins due to his nature, he will not be questioned about his previous sins that he had committed while he was not a Muslim. A Muslim, if he commits major sins, he does not become disbeliever as the Prophet ﷺ performed the funeral prayer and supplicated for the forgiveness of the Companions who committed major sins and received the prescribed punishment.

4243. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'O 'Âishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allâh. (i.e. accountability)." (***Sahih***)

٤٢٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سَعِيدُ بْنُ مُسْلِمِ بْنِ بَانَكَ قَالَ: سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَوْفُ بْنُ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «**يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الأَعْمَالِ. فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا**».

تخريج: [**صحيح**] أخرجه أحمد:٦/ ٧٠،١٥١، والدارمي، ح:٢٧٢٩، والنسائي في الكبرىٰ(تحفة الأشراف:١٢/ ٢٥٠) من حديث سعيد به، وصححه البوصيري وهو في مصنف ابن أبي شيبة:١٣/ ٢٢٩، ح:١٦١٨٤، وصححه ابن حبان، ح:٢٤٩٧، وللحديث شواهد، راجع الفتح:١١/ ٣٢٩ تحت حديث، ح:٦٤٩٢.

Comments:

a. Some major sins are taken lightly by many people, for example; using foul language, telling lies during fun, hanging the lower the garment below the ankles and the like. The Prophet ﷺ said: "Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit." (*Sunan Abu Dâwud*: 4084)

b. Any sin that becomes common among a society is no longer considered a sin by common people, even if it is a major one. So scholars should prevent people from such sin and teach them the rulings of Islam regarding that sin.

4244. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the *Rân* that Allâh mentions in

٤٢٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَ الْوَلِيدُ بْنُ مُسْلِمٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِنَّ الْمُؤْمِنَ، إِذَا أَذْنَبَ، كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ. فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ، صُقِلَ قَلْبُهُ. فَإِنْ زَادَ زَادَتْ. فَذٰلِكَ**

His Book: "Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn."[1] (***Hasan***)

الرَّانُ الَّذِي ذَكَرَهُ اللهُ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة ويل للمطففين، ح:٣٣٣٤ من حديث محمد بن عجلان به، وقال: حسن صحيح، وصححه البوصيري، وابن حبان، ح:١٧٧١، ٢٤٤٨، والحاكم علي شرط مسلم:٢/٥١٧، ووافقه الذهبي، وللحديث شواهد.

Comments:

a. If one falls into a sin, he should hasten to repent as soon as possible, to purify his heart.
b. When hearts become black due to the effects of sins, the love of good deeds and hatred of sins vanish. Moreover, such a person is not blessed by repentance.
c. The cure for spiritual diseases is in remembrance of Allâh, recitation of the Qur'ân, repenting, asking forgiveness and in remembering death.

4245. It was narrated from Thawbân that the Prophet ﷺ said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihâmah, but Allâh will make them like scattered dust." Thawbân said: "O Messenger of Allâh, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allâh." (***Hasan***)

٤٢٤٥ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ [حُدَيْجٍ] الْمَعَافِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ أَبِي عَامِرٍ الأَلْهَانِيِّ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**لأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ، بِيضًا. فَيَجْعَلُهَا اللهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا**». قَالَ ثَوْبَانُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ. قَالَ: «**أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ. وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ. وَلٰكِنَّهُمْ أَقْوَامٌ، إِذَا خَلَوْا بِمَحَارِمِ اللهِ، انْتَهَكُوهَا**».

تخريج: [إسناده حسن] أخرجه الطبراني في الصغير:١/٢٣٧ من حديث عيسى الرملي به، وتابعه سليمان بن عبدالرحمٰن الدمشقي في مسند الشاميين:١/٣٩٣، ح:٦٨٠، وصححه البوصيري.

[1] *Al-Mutaffifin* 83:14.

Comments:

a. Many sins destroy good deeds.

b. Pretending to be pious in the presence of people, and committing sins in privacy without hesitation, is also a kind of hypocrisy, which destroys good deeds.

c. Praying *Tahajjud* (late night prayer) in fact is a good deed, but fearing Allâh in privacy is more important than praying *Tahajjud*.

4246. It was narrated that Abu Hurairah said: "The Prophet ﷺ was asked: 'What most admits people to Paradise?' He said: 'Piety and good manners.' And he was asked: 'What most leads people to Hell?' He said: 'The two hollow ones: The mouth and the private part.'" (***Sahih***)

٤٢٤٦ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ وَ عَبْدُ اللهِ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: «التَّقْوَىٰ وَحُسْنُ الْخُلُقِ» وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: «الأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البر والصلة، باب ما جاء في حسن الخلق، ح:٢٠٠٤ من حديث ابن إدريس به، وقال: صحيح غريب، ولم يذكر وعمه، واسمه داود بن يزيد ابن عبدالرحمٰن الأودي الزعافري.

Comments:

a. Piety means fearing Allâh and avoiding sins. Noble character prevents one from oppressing and mistreating people. Therefore, the rights of Allâh due to piety, and the rights of His slaves due to noble character are carried out properly; fulfilling both types of rights is a means of entering Paradise.

b. If a sin is related to the violation of the rights of people then the sinner has to pay back their rights or seek their forgiveness, otherwise his repentance is not considered complete.

Chapter 30. Repentance

(المعجم ٣٠) - بَابُ ذِكْرِ التَّوْبَةِ (التحفة ٣٠)

4247. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh rejoices more over the repentance of anyone of you, than you rejoice over your lost animal when you find it." (***Sahih***)

٤٢٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ، إِذَا وَجَدَهَا».

تخريج: أخرجه مسلم، التوبة، باب في الحض على التوبة والفرح بها، ح:٢٦٧٥/٢ بعد، ح:٢٧٤٣، وقبل، ح:٢٧٤٤ من حديث أبي الزناد به، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

4248. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted." (***Hasan***)

٤٢٤٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ [الْمَدَنِيُّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا جَعْفَرُ ابْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمُ السَّمَاءَ، ثُمَّ تُبْتُمْ، لَتَابَ عَلَيْكُمْ».

تخريج: [حسن] حسنه البوصيري، والعراقي، وقال المنذري: وإسناده جيد، وله شاهد عند أحمد:٣/٢٣٨، وقال الهيثمي:١٠/٢١٥ ورجاله ثقات.

Comments:

A person after committing a sin, should repent as soon as possible. However, due to negligence or being under the influence of one's own whims or Satan, if he cannot repent immediately, then he should repent whenever he regrets on his sins. One should abstain from thinking that his sins might not be forgiven because they are huge. Nevertheless, repentance should be from one's heart and with conviction, not only by words.

4249. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "Allâh rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount." (***Da'if***)

٤٢٤٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ بِفَلَاةٍ مِنَ الأَرْضِ، فَالْتَمَسَهَا. حَتَّى إِذَا أَعْيَى، تَسَجَّى بِثَوْبِهِ. فَبَيْنَا هُوَ كَذٰلِكَ إِذْ سَمِعَ وَجْبَةَ الرَّاحِلَةِ حَيْثُ فَقَدَهَا. فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ، فَإِذَا هُوَ بِرَاحِلَتِهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٣/٨٣ من حديث فضيل به، وضعفه البوصيري، وانظر، ح:٣٧، ٧٧٨ لعلتيه، ولأصل الحديث شاهد عند البخاري، ح:٦٣٠٨، ومسلم، ح:٢٧٤٤ وغيرهما.

Comments:

a. Imâm Bukhâri رحمه الله, narrated in his *Sahih* from Anas رضي الله عنه, that the Prophet ﷺ, said: "Allâh is more pleased with the repentance of His slave than anyone

of you is pleased with finding his camel which he had lost in the desert." (*Sahih Al-Bukhari*: 6308).

b. This *Hadith* encourages repentance.

c. Giving an example to explain a matter is allowed.

4250. It was narrated from Abu 'Ubaidah bin 'Abdullâh, that his father said: "The Messenger of Allâh ﷺ said: 'The one who repents from sin is like one who did not sin.'" (***Da'if***)

٤٢٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ**».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠/ ١٥٤ من حديث الرقاشي به، ورواه عبدالرزاق عن معمر عن عبدالكريم (الجزري) به، وللحديث شواهد كثيرة، كلها ضعيفة، وحسنه ابن حجر لشواهده.

Comments:

a. Due to sins, one becomes far from Allâh. But he gains the same position again when he is forgiven due to his repentance.

b. Whoever repents sincerely and corrects himself he should not be taunted for his previous sins.

4251. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Every son of Âdam commits sin, and the best of those who commit sin are those who repent.'" (***Hasan***)

٤٢٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب في استعظام المؤمن ذنوبه، ح: ٢٤٩٩ عن أحمد بن منيع به، وقال: غريب، وصححه الحاكم: ٤/ ٢٤٤، وتعقبه الذهبي بقوله: علي (بن مسعدة) لين، وفيه علة أخرى، وهي عنعنة قتادة تقدم، ح: ١٧٥.

Comments:

a. Committing mistakes is a natural weakness for people but insisting on mistakes and not admitting it is a sin.

b. Asking forgiveness of Allâh, even without committing a sin, is also a great good deed; since it brings many spiritual blessings.

4252. It was narrated that Ibn Ma'qil said: "I entered with my

٤٢٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ

father upon 'Abdullâh, and I heard him say: 'The Messenger of Allâh ﷺ said: "Regret is repentance." My father said: 'Did you hear the Prophet ﷺ say: "Regret is repentance?" He said: 'Yes.''' (*Hasan*)

أَبِي مَرْيَمَ، عَنِ ابْنِ مَعْقِلٍ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللهِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «النَّدَمُ تَوْبَةٌ» فَقَالَ لَهُ أَبِي: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ»؟ قَالَ: نَعَمْ.

تخريج: [**حسن**] أخرجه أحمد:١/٣٧٦، والحميدي، ح:١٠٥ عن سفيان بن عيينة به، وصححه البوصيري، والحاكم:٤/٢٤٣، والذهبي، وله شواهد عند ابن حبان، والحاكم وغيرهما.

Comments:

a. Regretting and feeling sad is an integral part of a true repentance.
b. Seeking a higher chain of narration is desirable.
c. Having a discussion with a teacher to clarify doubts is not contrary to his respect.

4253. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Allâh accepts the repentance of His slave so long as the death rattle has not yet reached his throat." (*Hasan*)

٤٢٥٣ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ**».

تخريج: [**حسن**] أخرجه الترمذي، الدعوات، باب [إن الله يقبل توبة العبد مالم يغرغر، ح:٣٥٣٧ من حديث ابن ثوبان به، وقال: حسن غريب، وصححه ابن حبان، ح:٢٤٤٩، والحاكم:٤/٢٥٧، والذهبي، وحسنه البغوي في شرح السنة:٥/٩٠، ح:١٣٠٦، وللحديث شواهد عند ابن حبان، ح:٢٤٥٠ وغيره.

Comments:

a. The death rattle means the start of the process of taking the soul out of the body.
b. Relation with the next life begins when the angel of death appears and then the time of repentance comes to its end.
c. A person should hasten to repentance as soon as possible; he does not know when he will take his last breath.

4254. It was narrated from Ibn Mas'ud that a man came to the Prophet ﷺ and said that he had kissed a woman, and he started to ask about expiation, but he (the

٤٢٥٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا الْمُعْتَمِرُ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً.

Prophet ﷺ) did not say anything to him. Then Allâh revealed the Verse: "And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful."[1] The man said: "O Messenger of Allâh, is this (the Verse) just for me?" He said: "It is for whoever acts upon it among my nation." (***Sahih***)

فَجَعَلَ يَسْأَلُ عَنْ كَفَّارَتِهَا. فَلَمْ يَقُلْ لَهُ شَيْئًا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ أَلِي هٰذِهِ؟ فَقَالَ: «هِيَ لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

تخريج: [صحيح] تقدم، ح: ١٣٩٨.

Comments:

a. The related to the Revelation of a Verse clarifies the purpose of the Verse, but its ruling will be common for all the members of the Muslim nation.

b. If one falls in a sin then he should immediately do a good deed following the sin. For example, after committing a sin he should ask forgiveness after performing a supererogatory prayer or give some alms, or any other good deed that leads to the forgiveness such as remembrance of Allâh, recitation of the Qur'ân, observing non-obligatory fasts, etc.

4255. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: 'When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allâh, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.' So they did that to him, then (Allâh) said to the earth: 'Return what you have taken,' and there he was, standing. He said to him: 'What made you do what you have done?' He said: 'Fear of You, O

٤٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَىٰ بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي فِي الرِّيحِ، فِي الْبَحْرِ. فَوَاللهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا. قَالَ: فَفَعَلُوا بِهِ ذٰلِكَ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا**

[1] *Hud* 11:114.

Lord.' So He forgave him because of that (fear)." (*Sahih*)

صَنَعْتَ؟ قَالَ: خَشْيَتُكَ أَوْ مَخَافَتُكَ يَا رَبِّ فَغَفَرَ لَهُ، لِذٰلِكَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب (٥٤)، ح:٣٤٨١، من حديث معمر به، ومسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح:٢٧٥٦/ ٢٥ من حديث عبدالرزاق به.

4256. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died." (*Sahih*)

(One of the narrators) Zuhri said: "So a man should neither rely completely [on the mercy of Allâh (and become complacent)], nor should he despair (of the mercy of Allâh)."

٤٢٥٦ - قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**دَخَلَتِ امْرَأَةٌ النَّارَ، فِي هِرَّةٍ رَبَطَتْهَا. فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ**». قَالَ الزُّهْرِيُّ: لِئَلَّا يَتَّكِلَ رَجُلٌ، وَلَا يَيْأَسَ رَجُلٌ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. Along with having hope in the mercy of Allâh, one should also fear the punishment of Allâh.

b. The reason of his request that his corpse should be burned and the ashes should be scattered in the wind was that the fear of Allâh overcame him at the time of his death. Therefore, his sins were forgiven; even the mistake of making an improper will was forgiven.

c. The torment in the grave is among the matters of the unseen, so a living person cannot realize it.

d. Oppression against any living thing is a great major sin. Especially, if it takes the soul of a living thing painfully instead of killing it at once.

e. Providing all the necessities of a pet animal is obligatory. Moreover, dealing kindly with the animals which do not belong to anyone also brings the Mercy of Allâh. As Allâh forgave a sinful person for providing water to a dog.

4257. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Allâh the Blessed and Exalted says: 'O My slaves, all of you are sinners except those whom I have saved. So ask Me

٤٢٥٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوسَى بْنِ الْمُسَيَّبِ الثَّقَفِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ

رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ. فَسَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ. فَسَلُونِي الْهُدَى أَهْدِكُمْ. وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ. فَسَلُونِي أَرْزُقْكُمْ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَتْقَىٰ عَبْدٍ مِنْ عِبَادِي - لَمْ يَزِدْ فِي مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوِ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشْقَىٰ عَبْدٍ مِنْ عِبَادِي - لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ - مَا نَقَصَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذٰلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ. عَطَائِي كَلَامٌ. إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ».

for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat's wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word; when I will something, all I do is say to it "Be!" — and it is.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب فيه أربعة أحاديث ...، ح:٢٤٩٥ من حديث ليث عن شهر به، وقال: حسن روى بعضهم عن شهر عن معدي كرب عن أبي ذر به، وأكثره في صحيح مسلم.

Comments:

a. The relation of a slave with Allâh should be based on hope and fear.

b. The real provider of every necessity is Allâh. So, we should beg from Him alone, whose treasures are unlimited.
c. Anyone who becomes good gets the benefits of his goodness, similarly if he turns bad he causes harm to himself alone. We neither can benefit Allâh nor can we harm Him.

Chapter 31. Death and Preparing For It

(المعجم ٣١) - بَابُ ذِكْرِ الْمَوْتِ وَالاِسْتِعْدَادِ لَهُ (التحفة ٣١)

4258. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Frequently remember the destroyer of pleasures,' meaning death." (***Hasan***)

٤٢٥٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ»** يَعْنِي الْمَوْتَ.

تخريج: **[إسناده حسن]** أخرجه الترمذي، الزهد، ح: باب ماجاء في ذكر الموت، ح:٢٣٠٧ عن محمود به، وقال: غريب حسن.

4259. It was narrated that Ibn 'Umar said: "I was with the Messenger of Allâh ﷺ and a man from among the *Ansâr* came to him and greeted the Prophet ﷺ with *Salâm*. Then he said: 'O Messenger of Allâh, which of the believers is best?' He said: 'He who has the best manners among them.' He said: 'Which of the believers is wisest?' He said: 'The one who remembers death the most and is best in preparing for it. Those are the wisest.'" (***Hasan***)

٤٢٥٩ - حَدَّثَنَا الزُّبَيْرُ بْنُ بَكَّارٍ: حَدَّثَنَا أَنَسُ ابْنُ عِيَاضٍ: حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللهِ عَنْ فَرْوَةَ ابْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ. فَجَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ. فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: **«أَحْسَنُهُمْ خُلُقًا»** قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: **«أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَادًا. أُولَئِكَ الأَكْيَاسُ»**.

تخريج: **[حسن]** * فروة بن قيس تابعه العلاء بن عتبة(حلية:١/ ٣١٣)، وأبومعيد حفص بن غيلان عند الطبراني في مسند الشاميين:٢/ ٣٩٢، ح:١٥٥٩، وإسناده حسن، وصححه الحاكم:٤/ ٥٤٠، ٥٤١، ووافقه الذهبي، ورواه مجاهد عن ابن عمر به، الطبراني في الصغير:٢/ ٨٧، والكبير:١٢/ ٤١٧، ح:١٣٥٦٣، وقال الهيثمي:(١٠/ ٣٠٩): إسناده حسن.

Comments:

a. Good character increases the rank of a person near Allâh.

b. Remembrance of death eliminates negligence of the heart.
c. Remembering death continuously helps one to heed the preparation of his next life.
d. Real wisdom is making efforts to get the blessing of Paradise; spending all efforts to store perishable worldly matters is foolishness.

4260. It was narrated from Abu Ya'la Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allâh." (*Da'if*)

٤٢٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ أَبِي يَعْلَىٰ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنَّى عَلَى اللهِ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، صفة القيامة، باب حديث الكيس من دان نفسه وعمل لما بعد الموت، ح:٢٤٥٩ من حديث أبي بكر بن أبي مريم به، وقال: حسن، وانظر، ح:١٤٨٠ لحال ابن أبي مريم هذا.

4261. It was narrated from Anas that the Prophet ﷺ entered upon a young man who was dying and said: "How do you feel?" He said: "I have hope in Allâh, O Messenger of Allâh, but I fear my sins." The Messenger of Allâh ﷺ said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allâh will give him that which he hopes for and keep him safe from that which he fears." (***Hasan***)

٤٢٦١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ: حَدَّثَنَا [سَيَّارٌ]: حَدَّثَنَا جَعْفَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ، وَهُوَ فِي الْمَوْتِ. فَقَالَ: «**كَيْفَ تَجِدُكَ؟**» قَالَ: أَرْجُو اللهَ يَا رَسُولَ اللهِ وَأَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللهِ ﷺ: «**لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ، فِي مِثْلِ هٰذَا الْمَوْطِنِ، إِلَّا أَعْطَاهُ اللهُ مَا يَرْجُو، وَآمَنَهُ مِمَّا يَخَافُ**».

تخريج: [**حسن**] أخرجه الترمذي، الجنائز، باب الرجاء بالله والخوف بالذنب عند الموت، ح:٩٨٣ من حديث سيار بن حاتم به، وقال: حسن غريب.

Comments:

a. Visiting a sick person and asking about his health is a *Sunnah*, especially if his situation indicates that he is in his last stage of life.
b. At the time of death, a person should live in hope and fear. However, he

should let his hope overcome his fear.

c. If one has in his heart both qualities - hope and fear - then he will get the mercy of Allâh and will be protected from the anger of Allâh.

4262. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allâh. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from

٤٢٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ. فَإِذَا كَانَ الرَّجُلُ صَالِحًا، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا، حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَيُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيَقُولُونَ فُلَانٌ. فَيُقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. ادْخُلِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى يُنْتَهَىٰ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللهُ عَزَّ وَجَلَّ. وَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالَ: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. اخْرُجِي ذَمِيمَةً، وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ. وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ. فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَلَا يُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيُقَالُ: فُلَانٌ. فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ، كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. ارْجِعِي ذَمِيمَةً. فَإِنَّهَا لَا تُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ. فَيُرْسَلُ بِهَا مِنَ السَّمَاءِ، ثُمَّ تَصِيرُ إِلَى الْقَبْرِ».

heaven, then it goes to the grave."
(***Sahih***)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٣٦٤، ٦/ ١٤٠، والنسائي في الكبرى: ٦/ ٤٤٣، ٤٤٤، ح: ١١٤٤٢ من حديث ابن أبي ذئب به، وصححه البوصيري.

Comments:

a. There are special angels to take out the souls of human beings, their leader is named the 'angel of death' as mentioned in the *Hadith*.
b. The angels of death come to the one who is about to die and address him, at that time he sees them and hears them but other people neither can see them nor hear them.
c. The angels are able to take, hold, address and punish the soul..
d. The heavens have (*As-Samâ'*) a solid existence that has doors which can be opened and closed, and the angels use them to enter and to get out.

4263. It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allâh takes (his soul). And on the Day of Resurrection the earth will say: 'My Lord, this is what You entrusted to me.'" (***Sahih***)

٤٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَ عُمَرُ بْنُ [شَبَّةَ] بْنِ عَبِيدَةَ قَالَا: حَدَّثَنَا عُمَرُ ابْنُ عَلِيٍّ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ أَجَلُ أَحَدِكُمْ بِأَرْضٍ، أَوْثَبَتْهُ إِلَيْهَا الْحَاجَةُ، فَإِذَا بَلَغَ أَقْصَىٰ أَثَرِهِ، قَبَضَهُ اللهُ سُبْحَانَهُ. فَتَقُولُ الْأَرْضُ، يَوْمَ الْقِيَامَةِ: رَبِّ هٰذَا مَا اسْتَوْدَعْتَنِي».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ٣٩٢ من حديث عمر بن علي به، وصححه البوصيري، وله شواهد منها حديث مطر بن عكامس، أخرجه الترمذي، ح: ٢١٤٦، وقال: حسن غريب، وصححه الحاكم علٰى شرط الشيخين: ١/ ٤٢، ووافقه الذهبي.

Comments:

Allâh's knowledge is complete and perfect; He knows where a person will die, while the person himself does not know it. Allâh says: "And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allâh is Knowing and Acquainted." *Surat Luqmân* 31:34.

4264. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him." It was said to him: "O Messenger of Allâh, does hating to meet Allâh mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allâh, he loves to meet Allâh and Allâh loves to meet him; and if he is given the tidings of the punishment of Allâh, he hates to meet Allâh and Allâh hates to meet him." (***Sahih***)

٤٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ». فَقِيلَ لَهُ: يَا رَسُولَ اللهِ كَرَاهِيَةُ لِقَاءِ اللهِ فِي كَرَاهِيَةِ لِقَاءِ الْمَوْتِ؟ فَكُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ: «لَا. إِنَّمَا ذَاكَ عِنْدَ مَوْتِهِ. إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَمَغْفِرَتِهِ، أَحَبَّ لِقَاءَ اللهِ. فَأَحَبَّ اللهُ لِقَاءَهُ. وَإِذَا بُشِّرَ بِعَذَابِ اللهِ، كَرِهَ لِقَاءَ اللهِ. وَكَرِهَ اللهُ لِقَاءَهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه . . . الخ، ح:٢٦٨٤/ ١٥ من حديث سعيد بن أبي عروبة به، ومنه علقه البخاري ، ح:٦٥٠٧.

Comments:

a. The angels who meet a pious believer give him glad tidings. So, he longs to meet Allâh, as soon as possible, in order to get the blessings Allâh has prepared for His beloved slaves.

b. A bad person who is about to die, when sees the awesome faces of the angels, he knows that he deserves punishment. And when he gets the same news from the angels then his belief turns out to be true, and hence he fears death and does not like to meet Allâh.

4265. It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that befalls him. If he must wish for death, then let him say: 'O Allâh, keep me alive so long as living is good for me and cause me to die when death is good for me.'" (***Sahih***)

٤٢٦٥ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَىٰ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا الْمَوْتَ، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي، إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الجنائز، باب في كراهية تمني الموت،

ح:٣١٠٨ من حديث عبدالوارث به، ومن حديثه أخرجه البخاري، ح:٥٦٧١، ومسلم، ح:٢٦٨٠ وغيرهما، ورواه ثابت عن أنس به متفق عليه.

Comments:

a. Life is a great blessing from Allâh as one may use it in doing good deeds to please Allâh and attain the high ranks of Paradise.
b. Asking for death means being ungrateful to the great blessing of life.
c. The troubles of this life are temporary, while the displeasure of Allâh results in the loss of permanent blessing of Paradise.

Chapter 32. The Grave And Disintegration (Of The Body)

(المعجم ٣٢) - بَابُ ذِكْرِ الْقَبْرِ وَالْبِلَى (التحفة ٣٢)

4266. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection." (***Sahih***)

٤٢٦٦- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيْسَ شَيْءٌ مِنَ الإِنْسَانِ إِلَّا يَبْلَىٰ. إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»**.

تخريج: أخرجه البخاري، التفسير، باب: يوم ينفخ في الصور فتأتون أفواجا، ح:٤٩٣٥، ومسلم، الفتن، باب ما بين النفختين، ح:٢٩٥٥/ ١٤١ من حديث أبي معاوية به مطولاً.

Comments:

In the grave, the body of a person gradually turns into soil; even his bones change into soil and mix up with the soil. But the torment of the grave continues even in this condition.

4267. It was narrated that Hâni' the freed slave of 'Uthmân bin 'Affân, said: "When 'Uthmân bin 'Affân stood beside a grave, he would weep until his beard became wet. It was said to him: 'You remember Paradise and Hell, and you do not weep, but you weep for this?' He said: 'The Messenger of Allâh ﷺ said: "The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is

٤٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللهِ بْنِ بَحِيرٍ، عَنْ هَانِيءٍ، مَوْلَىٰ عُثْمَانَ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، إِذَا وَقَفَ عَلَى قَبْرٍ، يَبْكِي. حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ، وَلَا تَبْكِي. وَتَبْكِي مِنْ هٰذَا؟ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ، فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ**

مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

easier. If he is not delivered from it, then what comes after it is harder.''' He said that the Messenger of Allâh ﷺ said: "I have never seen any horrible scene but the grave is more horrible." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في فظاعة القبر وأنه أول منازل الآخرة، ح:٢٣٠٨ من حديث يحيى بن معين به، وقال: حسن غريب.

Comments:

a. Shedding tears out of fear of Allâh is a sign of good faith.

b. Finding salvation from the grave means passing through the stage of questioning and answering successfully in grave. If one is blessed with the correct answers at this stage, then the succeeding stages of the Day of Judgment will become easy for him; otherwise, the stages of the Day of Judgment will be very dreadful compared to the situation of the grave. We supplicate to Allâh to protect us by His grace and mercy from those hard situations.

c. The grave is regarded as the most awful scene comparing to this life, otherwise the torment of Hell is the most terrible.

٤٢٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ، غَيْرَ فَزِعٍ وَلَا مَشْغُوفٍ. ثُمَّ يُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: كُنْتُ فِي الإِسْلَامِ. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ. فَيُقَالُ لَهُ: هَلْ رَأَيْتَ اللهَ؟ فَيَقُولُ: مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللهَ فَيُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ. فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا وَقَاكَ اللهُ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ

4268. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: 'What religion did you follow?' He said: 'I was in Islam.' It is said to him: 'Who is this man?' He says: 'Muhammad the Messenger of Allâh ﷺ. He brought us clear signs from Allâh and we believed him.' It is said to him: 'Have you seen Allâh?' He says: 'No one is able to see Allâh.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: 'Look at what Allâh has saved you from.' Then a window

to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'This is your place.' And it is said to him: 'You had certain faith and you died in that state, and in that state you will be resurrected if Allâh wills.' And the evil man is made to sit up in his grave with fear and panic. It is said to him: 'What religion did you follow?' He says: 'I do not know.' It is said to him: 'Who is this man?' He says: 'I heard the people saying something and I said it too.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'Look at what Allâh has diverted away from you.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: 'This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allâh wills.'" (*Sahih*)

الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ. وَيُقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مُتَّ، وعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ. وَيُجْلَسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَزِعًا مَشْغُوفًا. فَيُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لَا أَدْرِي. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ. فَيُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللهُ عَنْكَ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا، يَحْطِمُ بَعْضُهَا بَعْضًا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ، عَلَى الشَّكِّ كُنْتَ، وَعَلَيْهِ مُتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ تَعَالَىٰ».

تخريج: [صحيح] تقدم، ح: ٤٢٦٢ .

Comments:

a. The stage of questioning in the grave is definite, but it is among the matters of the unseen so, living human beings cannot perceive it.
b. The one who was steadfast on true belief and on doing good deeds in this life, will be blessed by correct answers in his grave. On the contrary, the one who did not believe in Allâh cannot answer.
c. The scene of Paradise and Hell will be presented to every one in his grave, and he will feel the effects of Paradise or Hell according to his deeds. However, the permanent entrance in Paradise or Hell will be only on the Day of Judgment.

4269. It was narrated from Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands

٤٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ

عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ. يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَنَبِيِّي مُحَمَّدٌ. فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾» [إبراهيم: ٢٧]

firm."[1] This has been revealed concerning the torment of the grave. It will be said to him: 'Who is your Lord?' He will say: 'My Lord is Allâh, and my Prophet is Muhammad.' This is what Allâh says: Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave).'"[2] (***Sahih***)

تخريج: أخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح:١٣٦٩، ٤٦٩٩ من حديث شعبة به، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه... الخ، ح:٧٣/٢٨٧١ عن ابن بشار به.

Comments:

'The word that stands firm' means the word of monotheism, 'None has the right to be worshiped but Allâh and that Muhammad ﷺ is the Messenger of Allâh.' A believer, with the grace of Allâh, remains firm on this word in this life, so he will remain firm when he will be questioned in his grave. On the contrary, a hypocrite, in his worldly life, does not adhere firmly to the word of monotheism and lives in doubts. Therefore, in the first step of the Hereafter (grave) he cannot answer the questions properly.

٤٢٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى تُبْعَثَ يَوْمَ الْقِيَامَةِ».

4270. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: 'This is your place until you are raised on the Day of Resurrection.'" (***Sahih***)

[1] *Ibrâhim* 14:27.
[2] *Ibrâhim* 14:27.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في عذاب القبر، ح:١٠٧٢ من حديث عبيدالله به، وقال: حسن صحيح، وأخرجه البخاري، ح:١٣٧٩، ومسلم، ح:٢٨٦٦ وغيرهما من حديث مالك عن نافع به، وهو في الموطأ:١/ ٢٣٩.

Comments:

The grave has a kind of connection with Paradise and Hell, so the air from either of them comes continuously to the dead person, and he instantly feels, to some extent, the bliss or torment of Hereafter. Moreover, his abode, whether it is in Paradise or Hell, is shown to him daily, twice, to increase his joys or sorrows.

4271. It was narrated from 'Abdur-Rahmân bin Ka'b Al-Ansâri that his father used to narrate that the Messenger of Allâh ﷺ said: "The believer's soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected." (*Da'if*)

٤٢٧١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: أَنْبَأَنَا مَالِكُ ابْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ كَعْبٍ الأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ».

تخريج: [ضعيف] تقدم، ح:١٤٤٩.

Comments:

It is mentioned in the previous *Hadith* that a dead person receives air from Paradise or Hell in his grave. This *Hadith* proves that he will eat the fruits of Paradise in the form of a bird. Probably, this difference may be based on the ranks of the believers; some of them get the bliss of Paradise in their graves while some others enter Paradise as the same matter is reported about martyrs.

4272. It was narrated from Jâbir that the Prophet ﷺ said: "When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: 'Let me pray.'" (*Sahih*)

٤٢٧٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصٍ [الأُبُلِّيُّ]: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتِ الشَّمْسُ عِنْدَ غُرُوبِهَا. فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أُصَلِّ».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٨٦٧ من حديث إسماعيل بن حفص به، وصححه ابن حبان، ح:٧٧٩، وحسنه البوصيري إن كان أبوسفيان سمعه من جابر، وله شاهد عند البيهقي في إثبات عذاب القبر، ح:٦٤ (بتحقيقي)، وصححه ابن حبان، ح:٧٨١، والحاكم:١/ ٣٧٩، ٣٨٠ على شرط مسلم، ووافقه الذهبي، وإسناده حسن كما قال الهيثمي في المجمع:٣/ ٥٢.

Comments:

a. Presenting the scene of sunset in the grave is a kind of trial that differentiates between a true believer and a so-called Muslim.

b. Continually performing prayers during life is very important, and an obligatory act. If one neglects them here, then it becomes very difficult to be successful in the examination of grave.

c. Rubbing his eyes means; he will think that he has slept for a long time and is late for the *'Asar* prayer, so he hasten to perform the prayer as soon as possible to avoid more delay.

Chapter 33. The Resurrection

(المعجم ٣٣) - بَابُ ذِكْرِ الْبَعْثِ

(التحفة ٣٣)

4273. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them)." ***(Da'if)***

٤٢٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ صَاحِبَيِ الصُّورِ بِأَيْدِيهِمَا أَوْ فِي أَيْدِيهِمَا قَرْنَانِ. يُلَاحِظَانِ النَّظَرَ مَتَىٰ يُؤْمَرَانِ»**.

تخريج: [ضعيف] وضعفه البوصيري لضعف حجاج بن أرطاة تقدم، ح:٤٩٦، ١١٢٩، ٢٥٨٧
* وعطية تقدم، ح:٣٧، وله طريق آخر عند الترمذي، ح:٣٢٤٣ وغيره، وفيه عطية العوفي ضعيف، وأخرج أبوداود، ح:٤٧٤٢ الصور، قرن ينفخ فيه، وحسنه الترمذي، ح:٣٣٤٤، وصححه الحاكم: ٢/٥٠٦، ٤/ ٥٦٠، ووافقه الذهبي.

Comments:

a. The trumpet used to be made from the horn of animals.

b. The angel has a horn, and when he blows it on the order of Allâh all the creatures will fall dead. And when he blows it again all the creatures will resurrect once again, and the Day of the Hour appears. (See: *Surat Az-Zumar* 39: 38)

4274. It was narrated that Abu Hurairah said: "A Jewish man said in the marketplace of Al-Madinah: 'By the One Who chose Musa above all of mankind.' An *Ansâri* man raised his hand and slapped him. He said: 'How dare you say this when the Messenger of Allâh ﷺ is among us?' Mention of that was made to the Messenger of Allâh ﷺ, and he

٤٢٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ، بِسُوقِ الْمَدِينَةِ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَى الْبَشَرِ فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَلَطَمَهُ. قَالَ: تَقُولُ هٰذَا؟ وَفِينَا رَسُولُ اللهِ ﷺ؟ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ:

said: 'Allâh says: "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)."[1] I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allâh exempts. And whoever says that I am better than Yunus bin Mattâ, he is lying." (***Hasan***)

«قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ [الزمر: ٦٨] فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ. فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ. فَلَا أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ عَزَّ وَجَلَّ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الزمر، ح:٣٢٤٥ من حديث محمد بن عمرو به، وقال: حسن صحيح، وصححه البوصيري، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

a. Muslims are requested to have strong solicitude for their religion. However, expressing such feelings in the way that implies degradation of other Prophets is forbidden.

b. The Companion slapped the Jew since his style of expression indicated a superiority of Musa ﷺ, over the Prophet Muhammad ﷺ, which was impolite behavior.

c. A type of virtue of Musa ﷺ, is mentioned to teach that even a true matter should not be expressed in the way that could lead to some misunderstanding.

d. The Throne is a creation of Allâh, it has legs, and on the Day of Judgment all can see it. Moreover, those who perform certain good deeds will get shelter in its shade and will be safe from the sufferings of the Day of Resurrection.

e. Those who will not become unconscious from the sound of the Horn are not mentioned in the *Hadith*. So, guessing and speculation is not appropriate.

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[1] *Az-Zumar* 39:68.

4275. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say on the pulpit: 'The Compeller (Al-Jabbâr) will seize His heavens and His earths in His Hand' – and he clenched his hand and started to open and close it – 'Then He will say: "I am The Compeller, I am the King. Where are the tyrants? Where are the arrogants?" And the Messenger of Allâh ﷺ was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall alongwith the Messenger of Allâh ﷺ." (*Sahih*)

٤٢٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «**يَأْخُذُ الْجَبَّارُ سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدِهِ وَقَبَضَ يَدَهُ، فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ. أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ**» قَالَ: وَيَتَمَايَلُ رَسُولُ اللهِ ﷺ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ؟

تخريج: [صحيح] تقدم، ح:١٩٨.

Comments:

a. The Hand of Allâh is among His attributes; it is just as it suits His Glory. Explaining or likening it with the hand of a human being is not correct.

b. Speaking is one of the attributes of Allâh, whenever He wants, He speaks, and the creature to whom the Almighty addresses hears His speech as He spoke to Musa ﷺ, and as He speaks to angels. Similarly, He will speak to His slaves on the Day of Judgment.

4276. It was narrated that Qâsim said: 'Âishah said: "I said: 'O Messenger of Allâh, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allâh, will we not feel embarrassed?' He said: 'O 'Âishah, the matter will be too serious for them to look at one another.'" (*Sahih*)

٤٢٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، قَالَ: قَالَتْ عَائِشَةُ، قُلْتُ: يَا رَسُولَ اللهِ كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: «**حُفَاةً، عُرَاةً**» قُلْتُ: وَالنِّسَاءُ؟ قَالَ: «**وَالنِّسَاءُ**» قُلْتُ: يَا رَسُولَ اللهِ فَمَا نَسْتَحْيِي؟ قَالَ: «**يَا عَائِشَةُ! الْأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ**».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٧، من حديث حاتم بن أبي صغيرة به، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح:٢٨٥٩/ ٥٦ عن ابن أبي شيبة به.

Comments:

a. People will be resurrected from their graves barefoot and naked. Thereafter, they will be clothed according to their grades.

b. Incidents of the Day of the Judgment will be very terrible, at some stages no one will think about anyone, while at other stages they will be able to talk with each other.

٤٢٧٧ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيِّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ. فَأَمَّا عَرْضَتَانِ، فَجِدَالٌ وَمَعَاذِيرُ. وَأَمَّا الثَّالِثَةُ، فَعِنْدَ ذٰلِكَ تَطِيرُ الصُّحُفُ فِي الأَيْدِي. فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ».

4277. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "The people will be presented (before Allâh) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left." ***(Da'if)***

تخريج: [إسناده ضعيف] أخرجه أحمد:٤/ ٤١٤ عن وكيع به، وأعله البوصيري بالانقطاع بين الحسن وأبي موسى، وصرح الحسن البصري بالسماع من أبي موسى الأشعري عند البخاري - ...؟.

٤٢٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَ أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [المطففين: ٦] قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

4278. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of all that exists."[1] One of them will stand in his sweat up to halfway up his ears." ***(Sahih)***

تخريج: أخرجه البخاري، الرقاق، باب قول الله تعالى: ألا يظن أولئك أنهم مبعوثون...، ح:٦٥٣١ من حديث عيسى بن يونس، ومسلم، الجنة ونعيمها، باب في صفة يوم القيامة أعاننا الله على أهواله، ح:٢٨٦٢/ ٦٠ عن ابن أبي شيبة به.

[1] *Al-Mutaffifin* 83:6.

Comments:

a. On the Day of the Judgment the sun will become very near, so the people will sweat profusely; but this sweat will be less or more according to their sins.

b. Allâh will grant some people shelter under the shade of His Throne, while there will be no shade other than the shade of His Throne.

4279. It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens."[1] - where will the people be on that Day?' He said: 'On the *Sirât* (the Bridge across Hell-fire).'" (***Sahih***)

٤٢٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: ٤٨] فَأَيْنَ تَكُونُ النَّاسُ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ».

تخريج: أخرجه مسلم، صفات المنافقين، باب في البعث والنشور وصفة الأرض يوم القيامة، ح:٢٧٩١/٢٩ عن ابن أبي شيبة به.

Comments:

a. Crossing the Bridge is one of the stages of the Day of Judgment.

b. This Bridge will be laid across Hell and every person has to cross it. Good believers will cross the bridge easily. The believers who committed many sins, and all non-believers will fall down into Hell (Fire). However, afterwards the believers who were sinners will be saved from Hell through the intercession of the Prophets and pious people. Those whose sins were less will be rescued first, from Hell, and then those whose sins were abundant. At last only non-believers will remain in Hell forever.

4280. Abu Sa'eed narrated that the Messenger of Allâh ﷺ said: "The *Sirât* will be placed across Hell, on thorns like the thorns of the *Sa'dân* plant.[2] Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (***Hasan***)

٤٢٨٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ عَبْدٍ بْنِ الْعُتْوَارِيِّ، أَحَدِ بَنِي لَيْثٍ قَالَ: وَكَانَ فِي حَجْرِ أَبِي سَعِيدٍ قَالَ: سَمِعْتُهُ يَعْنِي أَبَا سَعِيدٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ يَقُولُ: «يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ. عَلَى حَسَكٍ كَحَسَكِ السَّعْدَانِ. ثُمَّ يَسْتَجِيزُ النَّاسُ. فَنَاجٍ

[1] *Ibrâhim* 14:48.

[2] Neurada procumbens.

مُسَلَّمٌ وَمَخْدُوجٌ بِهِ. ثُمَّ نَاجٍ وَمُحْتَبَسٌ بِهِ. وَمَنْكُوسٌ فِيهَا».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ١١ من حديث ابن إسحاق به مطولاً، وفيه تصحيف مطبعي، وهو في المصنف: ٣/ ١٧٦، ١٧٧، وصححه الحاكم على شرط مسلم: ٤/ ٥٨٥، ٥٨٦.

Comments:

Crossing the Bridge swiftly and safely depends on faith and good deeds. The stronger the faith the faster the person will cross the Bridge. The more the sins the more the thorns will hurt. And they even pull those whom they are ordered to inside Hell.

4281. It was narrated from Hafsah that the Prophet ﷺ said: "I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaybiyah will enter Hell, if Allâh wills." I said: "O Messenger of Allâh, doesn't Allâh say "There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.?[1] " He said: "Have you not heard that He says: 'Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).?'"[2]

٤٢٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ، عَنْ أُمِّ مُبَشِّرٍ، عَنْ حَفْصَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَرْجُو أَلَّا يَدْخُلَ النَّارَ أَحَدٌ، إِنْ شَاءَ اللهُ تَعَالَى، مِمَّنْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ» قَالَتْ، قُلْتُ: يَا رَسُولَ اللهِ أَلَيْسَ قَدْ قَالَ اللهُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ [مريم: ٧١] قَالَ: «أَلَمْ تَسْمَعِيهِ يَقُولُ: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾». [مريم: ٧٢]

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٨٥ عن أبي معاوية به، وصرح بالسماع، وله شاهد في صحيح مسلم، فضائل الصحابة، باب من فضائل أصحاب الشجرة أهل بيعة الرضوان رضي الله عنهم، ح: ٢٤٩٦/ ١٦٣، وبه صح الحديث.

Comments:

a. During the life of the Messenger ﷺ, the battle of Badr was the first battle that took place between disbelief and Islam. The Companions who participated in this battle were more superior than others. They were granted the good news of entering Paradise. According to the popular view, the number of these Companions was three hundred and thirteen.

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[1] *Mariam* 19:71.

[2] *Mariam* 19:72.

b. The Prophet ﷺ, took the pledge from his Companions to avenge the blood of 'Uthman ؓ. This pledge was called "Bai'tur-Ridwân" (pledge of contentment). The Companions who participated in this pledged will also enter Paradise.

c. Everyone has to cross the Bridge over Hell. Sincere and true believers will cross it without any trouble, but sinful believers will fall into Hell. However, they will be rescued thereafter step by step through the intercession of Prophets, pious people, martyrs, *Huffâz* (who memorize whole Qur'ân and follow it).

d. The wrongdoers in the mentioned Verse refer to non-believers and pure hypocrites who will stay in Hell forever.

Chapter 34. Description Of The Nation Of Muhammad ﷺ

(المعجم ٣٤) - بَابُ صِفَةِ أُمَّةِ مُحَمَّدٍ ﷺ (التحفة ٣٤)

4282. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else." (*Sahih*)

٤٢٨٢ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ. سِيمَاءُ أُمَّتِي، لَيْسَ لِأَحَدٍ غَيْرِهَا».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٧/٣٦ من حديث أبي مالك به.

Comments:

Shining the parts of ablution being radiant is a sign of the nation of the Prophet ﷺ. Those who do not perform prayers do not make ablution, so they cannot claim to be the members of the nation of the Prophet ﷺ.

4283. It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in a tent, and he said: 'Will it not please you to be one quarter of the people of Paradise?' We said: 'Yes.' He said: 'Will it not please you to be one third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For

٤٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي قُبَّةٍ. فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: بَلَى. قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ

no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.'" (*Sahih*)

إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذٰلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ. وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٨، ومسلم، الإيمان، باب بيان كون هذه الأمة نصف أهل الجنة، ح:٢٢١/٣٧٧ عن ابن بشار به.

Comments:

a. The benefit of granting good news gradually; from small blessings to great blessings is to increase the joy repeatedly. In addition, by this way one values the blessings he has.

b. The nation of the Prophet ﷺ, will live longer, and the people of this nation will be more than the people of other nations, so they will be in greater numbers in Paradise.

4284. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the message?' They will say: 'Yes.' He will say: 'How did you know that?' They will say: 'Our Prophet told us that the Messengers had conveyed the message, and we believed him.' This is what Allâh

٤٢٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلَانِ. وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلَاثَةُ. وَأَكْثَرُ مِنْ ذٰلِكَ وَأَقَلُّ. فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ. فَيُدْعَىٰ قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لَا. فَيُقَالُ: مَنْ شَهِدَ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَتُدْعَىٰ أُمَّةُ مُحَمَّدٍ فَيُقَالُ: هَلْ بَلَّغَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: وَمَا عِلْمُكُمْ بِذٰلِكَ؟ فَيَقُولُونَ: أَخْبَرَنَا نَبِيُّنَا بِذٰلِكَ أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَصَدَّقْنَاهُ. قَالَ: فَذٰلِكُمْ قَوْلُهُ تَعَالَى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾» [البقرة: ١٤٣].

says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.'"[1] (*Sahih*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: ولقد أرسلنا نوحًا إلى قومه، ح:٣٣٣٩/ ٧٣٤٩ من حديث الأعمش به.

Comments:

a. All Prophets of Allâh were true and sincere; they carried out their duties actively and sincerely.
b. The Muslim nation will bear witness based on the undoubted knowledge they got from the Qur'ân and *Hadtih,* as the knowledge that is obtained through divine revelations is more authentic than the knowledge that is obtained by witnessing the matter physically.
c. The Prophet ﷺ will witness to certify and confirm the witness of his nation.

4285. It was narrated that Rifâ'ah Al-Juhani said: "We came back (from a campaign) with the Messenger of Allâh ﷺ and he said: 'By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.'" (*Sahih*)

٤٢٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدِّدُ إِلَّا سُلِكَ بِهِ فِي الْجَنَّةِ. وَأَرْجُو أَلَّا يَدْخُلُوهَا حَتَّى تَبَوَّأُوا أَنْتُمْ، وَمَنْ صَلَحَ مِنْ ذَرَارِيِّكُمْ، مَسَاكِنَ فِي الْجَنَّةِ. وَلَقَدْ وَعَدَنِي رَبِّي، عَزَّ وَجَلَّ، أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٦ من حديث الأوزاعي به * ويحي صرح بالسماع ومضى طرقه، ح: ١٣٦٧، ٢٠٩٠، ٢٠٩١.

Comments:

a. The believers who are of high and great rank will enter Paradise without being called for their accounts.

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[1] *Al-Baqarah* 2:143.

b. The qualities of those who enter Paradise without accounts are stated in a *Hadith* which is as follows: "They used not to treat themselves with branding (cauterization) nor with incantation (not seek Ruqya from others) and not follow omens, and they used to rely (only) on their Lord." *Sahih Al-Bukhâri*: 6541)

4286. Abu Umâmah Al-Bâhili said: "I heard the Messenger of Allâh ﷺ say: 'My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.'" (***Hasan***)

٤٢٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**وَعَدَنِي رَبِّي سُبْحَانَهُ أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا. لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا. وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي، عَزَّ وَجَلَّ**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح:٢٤٣٧ من حديث إسماعيل به، وقال: حسن غريب.

Comments:

a. The mercy of Allâh is very great.

b. *'With every thousand will be (another) seventy thousand'* means *fifty-nine* hundred thousand more Muslims, besides seventy thousand will enter Paradise without accounts.

c. *Hathayât* is the amount which could be held in both hands. It means a large number of people will be sent to Paradise without being called for their accounts. This will be done thrice, and other than Allâh, no one knows their numbers.

4287. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.'" (***Hasan***)

٤٢٨٧ - حَدَّثَنَا عِيسَى بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ، وَ أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ قَالَا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ ابْنِ شَوْذَبٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**نُكْمِلُ، يَوْمَ الْقِيَامَةِ، سَبْعِينَ أُمَّةً. نَحْنُ آخِرُهَا، وَخَيْرُهَا**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح:٣٠٠١ من حديث بهز به، وقال: حسن.

Comments:

a. According to the popular view, the total number of Messengers is three hundred and thirteen while the number of Prophets is one hundred thousand. Seventy nations, means large nations who remain for a longer time, or the nations to whom many Messengers were sent.

b. The Nation of the Prophet ﷺ, is more superior than other nations, but individual superiority is another matter.

4288. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'You complete seventy nations, of which you are the best and dearest to Allâh.'" (***Hasan***)

٤٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكُمْ وَفَّيْتُمْ سَبْعِينَ أُمَّةً. أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللهِ».

تخريج: [حسن] انظر الحديث السابق.

Comments:

'Completing seventy' means that sixty-nine nations have passed previously, and this nation (Muslim) is the seventieth nation. The number of seventy is complete by this (Muslim) nation.

4289. It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: "The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations." (***Hasan***)

٤٢٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ حَفْصٍ الأَصْبَهَانِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ. ثَمَانُونَ مِنْ هٰذِهِ الأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الأُمَمِ».

تخريج: [حسن] أخرجه الترمذي، صفة الجنة، باب ما جاء في كم صف أهل الجنة، ح:٢٥٤٦ من حديث سليمان به، وقال: حسن.

Comments:

a. Another *Hadith* reads that the number of Muslims compared to other people is like a black hair on the coat of a white ox (*Hadith*: 4283). This comparison is with non-Muslims; their numbers will be two thirds compared to the inhabitants of Paradise.

b. It shows the virtues of the Muslim nation. However, only being a member of the Muslim nation is not reason enough for salvation, but having true faith and practicing good deeds are compulsory for everyone.

4290. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So we are the last and the first." (***Hasan***)

٤٢٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حدثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ».

تخريج: [حسن] وصححه البوصيري، وله شاهد عند أحمد: ١/ ٢٨٢ فيه علي بن زيد بن جدعان تقدم، ح: ١١٦.

Comments:

a. This nation is the last nation; this proves that our Prophet is the last Prophet. Everyone who claims prophethood after the Prophet ﷺ is an imposter.

b. This nation is called for account before other nations. So, we should try hard to do good deeds and avoid sins; as we should avoid befriending non-Muslims and following their customs and culture.

4291. It was narrated from Abu Burdah that his father said: "The Messenger of Allâh ﷺ said: 'When Allâh gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: "Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell."[1] (***Da'if***)

٤٢٩١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ أَبِي الْمُسَاوِرِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَمَعَ اللهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ، أُذِنَ لأُمَّةِ مُحَمَّدٍ فِي السُّجُودِ. فَيَسْجُدُونَ لَهُ طَوِيلًا. ثُمَّ يُقَالُ: ارْفَعُوا رُؤُسَكُمْ. قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَكُمْ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعلتيه، ح: ٨٧، ٧٤٠ وحديث مسلم، ح: ٢٧٦٧/ ٤٩، ٥١ يغني عنه.

4292. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This nation has been granted mercy (in the

٤٢٩٢ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ الأُمَّةَ مَرْحُومَةٌ.

[1] Those who enter Hell will do so because they deserve to, but their numbers will serve as a ransom for the others.

Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: 'This is your ransom from the Fire.'" (*Da'if*)

عَذَابُهَا بِأَيْدِيهَا. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ [رَجُلٌ] مِنَ الْمُشْرِكِينَ. فَيُقَالُ: هٰذَا فِدَاؤُكَ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعلتيه، ح:٧٤٠، ١٨٦٢، وحديث أبي داود، ح:٤٢٧٨ يغني عنه، وإسناده حسن.

Comments:

In both places, in Paradise and in Hell, a house is prepared for everyone. On the Day of Judgment, non-believers will get their places which are in Hell; and their houses which are in Paradise are granted to those who enter Paradise. Similarly, the houses of believers which are in Hell will be granted to non-believers, and those believers will enter Paradise. This is the procedure of ransom that is mentioned in the *Hadith.*

1>Chapter 35. What Is Hoped Of The Mercy Of Allâh On The Day Of Resurrection

(المعجم ٣٥) - بَابُ مَا يُرْجَى مِنْ رَحْمَةِ اللهِ يَوْمَ الْقِيَامَةِ (التحفة ٣٥)

4293. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection." (*Sahih*)

٤٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ. فَبِهَا يَتَرَاحَمُونَ. وَبِهَا يَتَعَاطَفُونَ. وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى أَوْلَادِهَا. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ رَحْمَةً. يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح:٢٧٥٢/ ١٩ من حديث عبدالملك بن أبي سليمان به.

Comments:

a. The purpose of mentioning a hundred portions of mercy is to encourage reflection over the abundance of the mercy of Allâh, who has placed the passion of mercy in every creature. Even birds and animals love their

offspring so much, that they may endanger themselves to protect them. Therefore, the mercy of the Creator will be so endless that no one can imagine it.

b. On the Day of Judgment as the anger and justice of Allâh are experienced, similarly His mercy will also be experienced beyond limits.

٤٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَلَقَ اللهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الْأَرْضِ مِنْهَا رَحْمَةً. فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، والطَّيْرُ. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا اللهُ بِهٰذِهِ الرَّحْمَةِ».

4294. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "On the day when He created the heavens and the earth, Allâh created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allâh will complete this mercy." (***Sahih***)

تخريج: [صحيح] أخرجه أحمد:٣/ ٥٥ من حديث الأعمش به، وصححه البوصيري، والحديث السابق شاهد له.

٤٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ، عَزَّ وَجَلَّ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

4295. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When Allâh created the universe, He decreed for Himself: 'My mercy prevails over My wrath.'" (***Sahih***)

تخريج: [صحيح] تقدم، ح:١٨٩.

Comments:

a. Committing sins and not repenting from them incurs the anger of Allâh.

b. Sending Prophets and Messenger, and revealing the Divine Books are also a sign of His mercy.

٤٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

4296. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ passed by

الْمَلِكِ بْنُ عُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: مَرَّ بِي رَسُولُ اللهِ ﷺ وَأَنَا عَلَى حِمَارٍ. فَقَالَ: «يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. وَحَقّ الْعِبَادِ عَلَى اللهِ، إِذَا فَعَلُوا ذٰلِكَ، أَنْ لَا يُعَذِّبَهُمْ».

me when I was riding a donkey, and said: 'O Mu'âdh, do you know what Allâh's right over His slaves is and what His slaves' right over Allâh is?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allâh, if they do that, is that He should not punish them.''' (*Sahih*)

تخريج: [صحيح] أخرجه الطبراني: ٢٠/٣٦، ح: ٢٧٤ من حديث أبي عوانة، وأحمد: ٥/ ٢٣٠ من حديث عبدالملك به، ورواه أنس بن مالك (البخاري ومسلم) وعمرو بن ميمون (البخاري، ومسلم)، والأسود بن هلال(مسلم) وغيرهم عن معاذ به، وهو متواتر عنه.

Comments:

a. A narration reads that Muâdh bin Jabal, ﷺ was a companion rider of the Prophet ﷺ, on his donkey. (*Sahih Al-Bukhari* 2856)

b. Allâh is the Creator and Benefactor of His slaves so they are obliged to worship him alone.

c. The right of slaves upon Allâh is only to have His grace and mercy; Allâh, out of His mercy, took care of this right.

٤٢٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الشَّيْبَانِيُّ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ. فَمَرَّ بِقَوْمٍ. فَقَالَ: مَنِ الْقَوْمُ؟ فَقَالُوا: نَحْنُ الْمُسْلِمُونَ. وَامْرَأَةٌ تَحْصِبُ تَنُّورَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّنُّورِ، تَنَحَّتْ بِهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: أَنْتَ رَسُولُ اللهِ؟ قَالَ: «نَعَمْ» قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي أَلَيْسَ اللهُ بِأَرْحَمِ الرَّاحِمِينَ؟ قَالَ: «بَلَى» قَالَتْ: أَوَ لَيْسَ اللهُ بِأَرْحَمَ بِعِبَادِهِ

4297. It was narrated that Ibn 'Umar said: "We were with the Messenger of Allâh ﷺ on one of his campaigns. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet ﷺ and said: 'Are you the Messenger of Allâh?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allâh the Most Merciful of those who show

مِنَ الأُمِّ بِوَلَدِهَا؟ قَالَ: «بَلَى» قَالَتْ: فَإِنَّ الأُمَّ لَا تُلْقِي وَلَدَهَا فِي النَّارِ فَأَكَبَّ رَسُولُ اللهِ ﷺ يَبْكِي. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ: «إِنَّ اللهَ لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ، الَّذِي يَتَمَرَّدُ عَلَى اللهِ وَأَبَى أَنْ يَقُولَ: لَا إِلٰهَ إِلَّا اللهُ».

mercy?' He said: 'Yes indeed.' She said: 'Is not Allâh more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allâh ﷺ lowered his head and wept. Then he looked up at her and said: 'Allâh does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allâh and refuse to say: *Lâ ilâha illallâh*.'" (***Maudu'***)

تخريج: [إسناده موضوع] أخرجه العقيلي: ١/٩٦ من حديث هشام به، وروى عن يزيد بن هارون قال: كان إسماعيل الشعيري كذابًا، وفيه علة أخرى.

٤٢٩٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَدْخُلُ النَّارَ إِلَّا شَقِيٌّ**» قِيلَ: يَا رَسُولَ اللهِ وَمَنِ الشَّقِيُّ؟ قَالَ: «**مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةٍ، وَلَمْ يَتْرُكْ لَهُ مَعْصِيَةً**».

4298. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: "No one will enter Hell except one who is doomed." It was said: "O Messenger of Allâh, who is the one who is doomed?" He said: "The one who never does any act of obedience (towards Allâh) and who never omitted any act of sin." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/٣٤٩ من حديث ابن لهيعة به، وانظر، ح: ٣٣٠ لعلته.

٤٢٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللهِ، أَخُو حَزْمٍ الْقُطَعِيِّ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ أَوْ تَلَا هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ [المدثر: ٥٦] فَقَالَ: «**قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا**

4299. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ recited this Verse: "He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins)."[1] Then

[1] *Al-Muddaththir* 74:56.

he said: "Allâh says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him." (*Da'if*)

Abul-Hasan Al-Qattân (narrated another chain): From Anas, that the Messenger of Allâh ﷺ said concerning this Verse: "He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins)."[1] The Messenger of Allâh ﷺ said: "Your Lord says: 'I am the One Who deserves to be feared, so do not associate anything else with Me. And I am the One Who forgives the one who avoids associating anything with Me.'"

أَهْلٌ أَنْ أُتَّقَىٰ، فَلَا يُجْعَلَ مَعِي إِلٰهٌ آخَرُ. فَمَنِ اتَّقَى أَنْ يَجْعَلَ مَعِي إِلٰهًا آخَرَ، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي هٰذِهِ الآيَةِ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ قَالَ رَسُولُ اللهِ ﷺ: «قَالَ رَبُّكُمْ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلَا يُشْرَكَ بِي [غَيْرِي]. وَأَنَا أَهْلٌ، لِمَنِ اتَّقَىٰ أَنْ يُشْرِكَ بِي، أَنْ أَغْفِرَ لَهُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المدثر، ح:٣٣٢٨ من حديث زيد به، وقال: حسن غريب، وسهيل ليس بالقوي في الحديث، وقد تفرد سهيل بهذا الحديث عن ثابت.

4300. 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allâh will say: "Do you deny anything of this?" He will say: "No, O Lord." He

٤٣٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَامِرُ ابْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي، يَوْمَ الْقِيَامَةِ، عَلَى رُؤُسِ الْخَلَائِقِ. فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلًّا. كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ. ثُمَّ

[1] *Al-Muddaththir* 74:56.

يَقُولُ اللهُ عَزَّ وَجَلَّ: هَلْ تُنْكِرُ مِنْ هٰذَا شَيْئًا؟ فَيَقُولُ: لَا. يَا رَبِّ فَيَقُولُ: أَظَلَمَتْكَ كَتَبَتِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَكَ عَنْ ذٰلِكَ حَسَنَةٌ؟ فَيُهَابُ الرَّجُلُ، فَيَقُولُ: لَا. فَيَقُولُ: بَلَىٰ. إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ. وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ. فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. قَالَ: فَيَقُولُ: يَا رَبِّ مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ فَيَقُولُ: إِنَّكَ لَا تُظْلَمُ. فَتُوضَعُ السِّجِلَّاتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ. فَطَاشَتِ السِّجِلَّاتُ، وَثَقُلَتِ الْبِطَاقَةُ».

قَالَ مُحَمَّدُ بْنُ يَحْيَى: الْبِطَاقَةُ الرُّقْعَةُ. وَأَهْلُ مِصْرَ يَقُولُونَ لِلرُّقْعَةِ: بِطَاقَةٌ.

will say: "Have My recording scribes been unfair to you?" Then He will say: "Apart from that, do you have any good deeds?" The man will be terrified and will say: "No." (Allâh) will say: "Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written *Ash-hadu an lâ ilâha illallâh wa anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?" He will say: "You will not be treated unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)." ***(Sahih)***

تخريج: [إسناده صحيح] أخرجه الترمذي، الإيمان، باب ما جاء فيمن يموت وهو يشهد أن لا إله إلا الله، ح:٢٦٣٩ من حديث الليث بن سعد به، قال: حسن غريب.

Comments:

a. On the Day of Judgment, some people will enter Paradise without (being asked about their) accounts. (See *Hadith*: 4286). And the deeds of some people who enter Hell will not be weighted, since all their deeds will become worthless. (*Surat Kahf* 18:105)

b. The weight of deeds depends on sincerity and following the *Sunnah*. The more the deeds are sincere and coincide with the *Sunnah* the weightier they will be.

c. The word of Testimony (bearing testimony that none has the right to be worshiped but Allâh and Muhammad is His Messenger) is such a valuable act, that it wipes out all the previous sins. So, if after accepting Islam, one does not have a chance to do good deeds, and dies, then his testimony will be sufficient for his salvation.

d. If after accepting Islam, one not follow its teachings strictly, he may in end up Hell, but after receiving the punishment of his sins he will come out of

the Hell. And finally due to his monotheism Allâh will admit him into Paradise.

e. Everyone who utters the Word of Testimony only by his tongue without believing in it is a hypocrite and, he will stay in Hell forever; his punishment is more severe than the punishment of a common non-believer. Allâh says: "Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find for them a helper." (*Surat An-Nisâ'* 4:145)

Chapter 36. The Cistern

(المعجم ٣٦) - بَابُ ذِكْرِ الْحَوْضِ

(التحفة ٣٦)

4301. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "I have a Cistern, (as large as the distance) between the Ka'bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection." (***Sahih***)

٤٣٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَطِيَّةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِي حَوْضًا، مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ. أَبْيَضَ مِثْلَ اللَّبَنِ. آنِيَتُهُ عَدَدُ النُّجُومِ. وَإِنِّي لَأَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح:٧٢٣ من حديث ابن أبي شيبة به، وهو في المصنف:١٣/١٤٦، وله شواهد عند البخاري، ح:٦٥٧٩، ومسلم، ح:٢٧/٢٢٩٢ وغيرهما، راجع النهاية بتحقيقي، ح:٤١٢،٣٩٠.

Comments:

The *Hawdh* is a huge fountain tank which will be in the place where all people will be gathered for their accounts on the Day of Judgment. The Prophet ﷺ will supply water to his nation. Its width, as mentioned in this *Hadith*, is equal to the distance between the Ka'bah and Baitul-Maqdis. In some other *Ahâdith*, it is mentioned that its width is from 'Aden, a city of Yemen, to Ailah a city in Palestine (at present it is a seaport called Eilat), or from Al-Madinah to Oman, a city which is located in the south east of Saudi Arabia, or from Al-Madinah to San'â' a city in Yemen. (See *Ahâdith* 4303-4304). However, aforementioned distances are not to fix its accurate width, rather to give a general idea about its huge size.

4302. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "My Cistern is wider than the distance between Ailah and 'Aden. By the One in

٤٣٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي مَالِكٍ، سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ حَوْضِي لَأَبْعَدُ مِنْ أَيْلَةَ

Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern." It was said: "O Messenger of Allâh, will you recognize us?" He said: "Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you." (***Sahih***)

إِلَى عَدَنَ. وَالَّذِي نَفْسِي بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ. وَلَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الْإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قِيلَ: يَا رَسُولَ اللهِ أَتَعْرِفُنَا؟ قَالَ: «نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ. لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٨/٣٨ عن عثمان بن أبي شيبة به.

Comments:

a. The Tank, or Cistern, or Basin, or River, of *Kauthar* is exclusively for the nation of the Prophet ﷺ.

b. The Prophet ﷺ will recognize persons of his nation from their shining hands and legs. This shows that the Prophet ﷺ neither has the characteristic of being present everywhere and at every event, or knowing everything, nor does he have the knowledge of Unseen.

c. Those who neglect prayers cannot drink water from the Tank of *Kauthar* since they will not be honored with the sign of the Muslim nation.

d. Water in the Tank of *Kauthar* flows from Paradise; hence it contains the qualities of the water of Paradise.

4303. It was narrated that Abu Sallâm Al-Habashi said: "Umar bin 'Abdul-'Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: 'We have caused you some trouble O Abu Sallâm.' He said: 'Yes, by Allâh, O Commander of the Believers!' He said: 'By Allâh, we did not want to cause you any hardship, but there is a *Hadith* which I have heard that you

٤٣٠٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ: حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ الدِّمَشْقِيُّ: نُبِّئْتُ عَنْ أَبِي سَلَّامٍ الْحَبَشِيِّ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ. فَأَتَيْتُهُ عَلَى بَرِيدٍ. فَلَمَّا قَدِمْتُ عَلَيْهِ، قَالَ: لَقَدْ شَقَقْنَا عَلَيْكَ يَا أَبَا سَلَّامٍ فِي مَرْكَبِكَ. قَالَ: أَجَلْ. وَاللهِ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللهِ مَا أَرَدْتُ الْمَشَقَّةَ

عَلَيْكَ. وَلٰكِنْ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللهِ ﷺ، فِي الْحَوْضِ. فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ. قَالَ، فَقُلْتُ: حَدَّثَنِي ثَوْبَانُ، مَوْلَىٰ رَسُولِ اللهِ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى أَيْلَةَ. أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. أَكَاوِيبُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا. وَأَوَّلُ مَنْ يَرِدُهُ عَلَيَّ فُقَرَاءُ الْمُهَاجِرِينَ. الدُّنْسُ ثِيَابًا وَالشُّعْثُ رُؤُسًا. الَّذِينَ لَا يَنْكِحُونَ الْمُنَعَّمَاتِ. وَلَا يُفْتَحُ لَهُمُ السُّدَدُ». قَالَ، فَبَكَىٰ عُمَرُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ. ثُمَّ قَالَ: لَكِنِّي قَدْ نَكَحْتُ الْمُنَعَّمَاتِ وَفُتِحَتْ لِيَ السُّدَدُ. لَا جَرَمَ أَنِّي لَا أَغْسِلُ ثَوْبِي الَّذِي عَلَى جَسَدِي حَتَّى يَتَّسِخَ. وَلَا أَدْهُنُ رَأْسِي حَتَّى يَشْعَثَ.

narrate from Thawbân, the freed slave of the Messenger of Allâh ﷺ, concerning the Cistern, and I wanted to hear it directly from you.' He said: "I said: 'Thawbân, the freed slave of the Messenger of Allâh ﷺ, told me that the Messenger of Allâh ﷺ said: "My Cistern is (wider than) the distance between Ailah and 'Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor *Muhâjirin,* with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened." 'Umar wept until his beard became wet, then he said: 'But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirty, and I will not comb my hair until it becomes disheveled.''' (***Hasan***)

تخريج: [حسن] أخرجه الترمذي، صفة القيامة، باب ماجاء في صفة أواني الحوض، ح:٢٤٤٤ من حديث محمد بن مهاجر به، وقال: غريب، وسنده ضعيف للانقطاع الظاهر، وللحديث طرق أخرىٰ عند ابن حبان، ح:٢٦٠١ وغيره، وأصله في صحيح مسلم، ح:٢٣٠١ .

Comments:

a. Having unclean clothes and disheveled hair does not mean neglecting the matter of neatness or cleanness. But it means not giving much attention to beautification or adornment.

b. 'Umar bin 'Abdul-'Aziz ﷺ, despite being a ruler of Muslims, was very keen to gain the knowledge of *Hadith.* If he came to know that a scholar knew a *Hadith,* he never felt shame to learn from him. Muslim rulers should take him as their ideal.

c. 'Umar bin 'Abdul-'Aziz did not ask him to report to him as soon as

possible, but Abu Sallâm ﷺ, endured the hardship in the obedience of the ruler to report to him as soon as possible.

4304. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The distance between the two ends of my Cistern is like the distance between San'â' and Al-Madinah,' or 'between Al-Madinah and 'Ammân.'" (*Sahih*)

٤٣٠٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ. أَوْ كَمَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ**».

تخريج: أخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح:٢٣٠٤/٤٢ من حديث هشام به.

4305. Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: 'One can see in it (the Cisteru) jugs of gold and silver, like the number of stars in the sky." (*Sahih*)

٤٣٠٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ نَبِيُّ اللهِ ﷺ: «**يُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ**».

تخريج: أخرجه مسلم، أيضًا، ح:٢٣٠٤/٤٣ من حديث خالد به.

4306. It was narrated from Abu Hurairah that the Prophet ﷺ came to a graveyard and greeted (its occupants) with *Salâm*, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allâh wills." Then he said: "Would that we could see our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you." They said: "O Messenger of Allâh, how will you recognize those of your nation who have not yet come?" He said: "If a man has a horse with a blaze

٤٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَى الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ. فَقَالَ: «**السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا، إِنْ شَاءَ اللهُ تَعَالَى، بِكُمْ لَاحِقُونَ**» ثُمَّ قَالَ: «**لَوَدِدْنَا أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا**» قَالُوا: يَا رَسُولَ اللهِ أَوَلَسْنَا إِخْوَانَكَ؟ قَالَ: «**أَنْتُمْ أَصْحَابِي. وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ**» قَالُوا: يَا رَسُولَ اللهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ؟ قَالَ: «**أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَمْ يَكُنْ يَعْرِفُهَا؟**»

قَالُوا: بَلَى. قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، مِنْ أَثَرِ الْوُضُوءِ» قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» ثُمَّ قَالَ: «لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. فَأُنَادِيهِمْ: أَلَا هَلُمُّوا فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ. فَأَقُولُ: أَلَا سُحْقًا سُحْقًا».

on its forehead and white feet, don't you think that he will recognize it among horses that are deep black in color?" They said: "Of course." He said: "On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution." He said: "I will reach the Cistern ahead of you." Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels.' So I will say: "Be off with you!" (***Sahih***)

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح:٢٤٩/ ٣٩ من حديث العلاء به.

Comments:

a. Muslims should visit graveyards.

b. The purpose of visiting graves is to seek forgiveness for the dead persons, and to remind oneself of his end, not to ask something from them.

c. The purpose of greeting by saying *As-Salâmu 'Alaikum* is not to make them hear it, rather to ask peace for them. As for addressing them using the pronoun of the second person, it is only to remind ourselves that they, not long ago, were living with us, and used to address us, but now they are in need of our supplications.

d. The Prophet ﷺ will recognize the persons of his nation by the traces of ablution they have on their body. It does not mean that he sees the deeds of members of his nation.

e. Only those who hold Islam firmly and die on Islam deserve drinking from the Tank of Kauthar.

Chapter 37. Intercession

(المعجم ٣٧) - بَابُ ذِكْرِ الشَّفَاعَةِ

(التحفة ٣٧)

4307. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet had

٤٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي. فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللهِ شَيْئًا».

a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allâh." (*Sahih*)

تخريج: أخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح:١٩٩ عن ابن أبي شيبة به.

Comments:

a. Allâh informed every Prophet that a supplication of his will surely be responded to. The same promise is also made to our Prophet ﷺ.

b. Every Prophet at some time, during his lifetime, asked Allâh to fulfill his certain request, as his supplication which is certainly responded to. So, his supplication is responded to and his request is fulfilled in his lifetime.

c. The Prophet ﷺ will use this supplication as his intercession for the forgiveness of his nation. This supplication will be made on the Day of Judgment, and it will certainly be accepted.

d. Dying while having faith in monotheism is compulsory to attain salvation.

٤٣٠٨ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَ أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ ابْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلَا فَخْرَ. وَلِوَاءُ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ».

4308. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "I am the leader of the sons of Âdam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast." (*Sahih*)

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة بني إسرائيل، ح:٣١٤٨ من حديث علي بن زيد تقدم، ح:١١٦ مطولاً، وقال: حسن صحيح، ولم ينفرد به، له شواهد، وروى بعضهم هذا الحديث عن أبي نضرة عن ابن عباس بطوله.

Comments:

a. The Prophet ﷺ himself mentioned his virtues, since they are related to the the future, and if he had not informed us we would not have known them.

b. The Prophet ﷺ is the leader of all human beings; i.e., he is the most

superior person among all human beings that exist from Âdam ﷺ, till the Day of Judgment. He is even superior to all other Prophets and Messengers. Therefore, the highest rank of Paradise *"Wasilah"* and *"Muqâm Mahmud"* in the Field of Gathering are distinctive for the Prophet ﷺ.

c. Having a flag is also a sign of leadership. The flag of the Prophet ﷺ is called *Liwaul-Hamd* (the flag of praise). The entire world will commend the Prophet ﷺ and He will praise Allâh the Exalted.

d. Rising from graves is the beginning of the Day of Judgment and entering Paradise is the end of the series of the incidents of that Day. The Prophet ﷺ has both honors; he will be the first one who will rise from his grave, and the first one for whom the door of Paradise will be opened.

4309. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: 'O people of Paradise, pour water on them.' Then they will grow like seeds carried by a flood (i.e., quickly)." A man among the people said: It is as if the Messenger of Allâh ﷺ has been in the desert." ***(Sahih)***

٤٣٠٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَهْلُ النَّارِ، الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ. وَلٰكِنْ نَاسٌ أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ إِمَاتَةً. حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ لَهُمْ فِي الشَّفَاعَةِ. فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ. فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. فَقِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» قَالَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ فِي الْبَادِيَةِ.

تخريج: أخرجه مسلم، الإيمان، باب إثبات الشفاعة وإخراج الموحدين من النار، ح:١٨٥/ ٣٠٦ عن نصر بن علي به.

Comments:

a. Muslims, who are sinners, after being punished for their sins for some time, will be rescued from Hell.

b. The water of Paradise eradicates the effects of Hell. Therefore, those who will be rescued from Hell also become happy and healthy just as the inhabitants of Paradise.

c. One should not despair of the Mercy of Allâh; and at the same time one should not feel safe from the punishment of Allâh.

4310. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'My intercession on the Day of Resurrection will be for those among my nation who committed major sins.'" (***Hasan***)

٤٣١٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**».

تخريج: [حسن] أخرجه الترمذي، صفة القيامة، باب منه حديث شفاعتي لأجل الكبائر من أمتي، ح:٢٤٣٦ من حديث جعفر به، وقال: حسن غريب.

Comments:

a. Intercession of the Prophet ﷺ on the Day of Judgment will be of many kinds. For instance intercession for entering Paradise, intercession for rescuing from Hell, intercession for rising grades of some believers, etc.
b. Those who committed major sins are rescued from Hell by intercession. But there is no intercession for those who commit major polytheism or disblief which takes them out of Islam, even if they consider themselves Muslims. Similarly, the hypocrites who conceal disbelief in their hearts will be deprived of the intercession.

4311. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "I was given the choice between intercession and half of my nation being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners." (***Hasan***)

٤٣١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لِأَنَّهَا أَعَمُّ وَأَكْفَى. أَتُرَوْنَهَا لِلْمُتَّقِينَ؟ لَا. وَلٰكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ**».

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد كثيرة منها ما رواه الحسن بن عرفة في جزءه، ح:٩٣، وقال المنذري:(٤/٤٤٧، الترغيب) إسناد حديث ابن عمر جيد.

Comments:

a. The Prophet ﷺ was really the well-wisher of his nation. Therefore, it is obligatory on the people of his nation to love him, to follow his orders, to take him as an ideal and to invoke blessings upon him. In addition, they have to love and respect his Companions too.

4312. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The believers will be gathered on the Day of Resurrection, inspired or worried." – Sa'eed was not sure – "And they will say: 'If we seek someone to intercede for us with our Lord, we may find relief from our situation.' So they will go to Âdam and will say: 'You are Âdam, the father of mankind. Allâh created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.' He will say: 'I am not the one,' and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): 'Rather go to Nuh, for he is the first Messenger whom Allâh sent to the people of earth.' So they will go to him, but he will say: 'I am not the one,' and he will mention how he asked of Allâh that of which he had no knowledge.[1] He will feel too shy to do that (and will say): 'Rather go to the Close Friend of the Most Merciful, Ibrâhim.' So they will go to him and he will say: 'I am not the one. Rather go to Musa, a slave to whom Allâh spoke and to whom He gave the Torah.' So they will go to him and he will say: 'I am not the one,' and he will mention how he killed a soul,

٤٣١٢ – حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يُلْهَمُونَ أَوْ يَهُمُّونَ. شَكَّ سَعِيدٌ فَيَقُولُونَ: لَوْ تَشَفَّعْنَا إِلَى رَبِّنَا فَأَرَاحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ. خَلَقَكَ اللهُ بِيَدِهِ. وَسَجَدَ لَكَ مَلَائِكَتُهُ. فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ يُرِحْنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ وَيَشْكُو إِلَيْهِمْ ذَنْبَهُ الَّذِي أَصَابَ. فَيَسْتَحْيِي مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوا نُوحًا. فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. وَيَسْتَحْيِي مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوا خَلِيلَ الرَّحْمٰنِ إِبْرَاهِيمَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُوسٰى. عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ قَتْلَهُ النَّفْسَ بِغَيْرِ النَّفْسِ وَلٰكِنِ ائْتُوا عِيسٰى. عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّدًا. عَبْدًا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ. قَالَ: فَذَكَرَ هٰذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ: فَأَمْشِي بَيْنَ السِّمَاطَيْنِ مِنَ الْمُؤْمِنِينَ قَالَ: ثُمَّ عَادَ إِلَى حَدِيثِ أَنَسٍ. قَالَ: فَأَسْتَأْذِنُ عَلَى

[1] This refers to when Nuh asked Allâh to save his son from the Flood, and Allâh rebuked him for that. See *Hud* 11:42-47.

not in retaliation for murder (and will say): 'Rather go to 'Īsa, the slave of Allâh and His Messenger, the Word of Allâh and a spirit created by Him.' So they will go to him, but he will say: 'I am not the one. Rather go to Muhammad, a slave whose past and future sins Allâh forgave.' So they will come to me and I will go with them." – There was a similar report from Hasan who added (the Prophet ﷺ said:) And I will walk between two rows of the believers." Then he went back to the *Hadith* of Anas. – And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be

رَبِّي فَيُؤْذَنُ [لِي]. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ يَا مُحَمَّدُ وَقُلْ تُسْمَعْ. وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّانِيَةَ. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ لِي: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا. فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

قَالَ يَقُولُ قَتَادَةُ عَلَى أَثَرِ هٰذَا الْحَدِيثِ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ بُرَّةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ».

admitted to Paradise, and I will come back a third time. When I see Him, I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: 'O Lord, there is no one left except those who are detained by the Qur'ân.'"[1]

He (the narrator Sa'eed) said: Qatâdah said, following this *Hadith*: Anas bin Mâlik told us that the Messenger of Allâh ﷺ said: "Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has goodness as much as a small ant will be brought forth from Hell." ***(Sahih)***

تخريج: أخرجه البخاري، التفسير، باب قول الله تعالى: وعلم آدم الأسماء كلها، ح:٤٤٧٦، ومسلم، الإيمان، باب أدنى أهل الجنة منزلةً فيها، ح:١٩٣/ ٣٢٣ من حديث سعيد بن أبي عروبة به.

[1] Meaning, those who are mentioned in Verses where it says that they will abide in Hell for eternity, or for whom the Qur'ân mentions that there is no intercession except the intercession of Allâh, or concerning whom something similar is narrated in the *Sunnah*.

4313. It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ said: "Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (***Maudu'***)

٤٣١٣ - حَدَّثَنَا سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلَّاقِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانِ ابْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ**».

تخريج: [**إسناده موضوع**] أخرجه العقيلي: ٣/ ٣٦٧ من حديث أحمد بن يونس به، وضعفه العراقي، والبوصيري * عنبسة تقدم حاله، ح: ١٢٤٢، وعلاق مجهول (تقريب).

4314. It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allâh ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast." (***Hasan***)

٤٣١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ. غَيْرَ فَخْرٍ**».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب سلواالله لي الوسيلة ... الخ، ح: ٣٦١٣ من حديث ابن عقيل به مطولاً، وقال: حسن صحيح غريب، وسنده ضعيف، وللحديث شواهد.

Comments:

a. "Leader" here means the ruler and the head of the state, it does not merely mean the one who leads prayers.
b. When all the Prophets keep quiet at that time, the Prophet ﷺ will speak on behalf of others.
c. First of all, our Prophet ﷺ will intercede and thereafter all the Messengers and Prophets will intercede.

4315. It was narrated from 'Imrân bin Husain that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession, who will be called *Al-Jahannamiyyin* (those who came out of Hell)." (***Sahih***)

٤٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيَخْرُجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي. يُسَمَّوْنَ الْجَهَنَّمِيِّينَ**».

تخريج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٦٦ من حديث يحيى به.

Comments:

a. They are called "People of Hell" since they get out from Hell, like a person who emigrates from a city to another city, generally he is traced back to his previous city.

b. This name is used only to remind them of the blessings of Allâh which makes them happy. It is not used to humiliate them. Nevertheless, Paradise is free from all kinds of sorrow and grief.

4316. It was narrated from 'Abdullâh bin Abu Jad'â' that he heard the Prophet ﷺ say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "O Messenger of Allâh, besides you?" He said: "Besides me." (*Sahih*)

I (the narrator) said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "I heard it."

٤٣١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَدْعَاءِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَدْخُلَنَّ الْجَنَّةَ، بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي، أَكْثَرُ مِنْ بَنِي تَمِيمٍ» قَالُوا: يَا رَسُولَ اللهِ سِوَاكَ؟ قَالَ: «سِوَايَ». قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: أَنَا سَمِعْتُهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح:٢٤٣٨ من حديث خالد الحذاء به، وقال: حسن صحيح غريب.

Comments:

a. The higher the rank of a believer, the more he will intercede for the people. It could be understood that due to the intercession of a person, as many people as the number of a tribe will be forgiven.

b. Banu Tamim is the tribe of Abu Bakr Siddiq ﷺ, the person of this nation whose intercession will rescue so much people from Hell probably will be Abu Bakr Siddiq ﷺ. Allâh knows best.

4317. 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ said: 'Do you know what choice my Lord gave me this night?' We said: 'Allâh and His Messenger know best.' He said: 'He gave me the choice between admitting half

٤٣١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ ابْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَدْرُونَ مَا خَيَّرَنِي رَبِّي اللَّيْلَةَ؟» قُلْنَا:

اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ خَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ، وَبَيْنَ الشَّفَاعَةِ. فَاخْتَرْتُ الشَّفَاعَةَ» قُلْنَا: يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا. قَالَ: «هِيَ لِكُلِّ مُسْلِمٍ».

of my nation to Paradise and intercession, and I chose intercession.' We said: 'O Messenger of Allâh, pray that we will be among its people (the people for whom you will intercede).' He said: 'It is for every Muslim.'" (***Sahih***)

تخريج: [إسناده صحيح] أخرجه الطبراني:١٨/٦٨، ٦٩، ح:١٢٦ من حديث هشام به مطولاً، وتابعه بشر بن بكر عند الحاكم، وصححه:١/١٤، ١٥، ٦٦ على شرط مسلم، ووافقه الذهبي، وللحديث طرق عند الترمذي، ح٢٤٤٣، وابن حبان، ح:٢٥٩٢، ٢٥٩٤، والحاكم:٢/٦٧ وغيرهم.

Comments:

a. Any person who dies on Islam deserves the intercession.

b. Committing sins with the belief relying on intercession is not wisdom, because due to some sins, the faith of the person might be taken away from him. For more details see *Hadith*: 4311

Chapter 38. Description of Hell

(المعجم ٣٨) - بَابُ صِفَةِ النَّارِ

(التحفة ٣٨)

٤٣١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ يَعْلَىٰ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ. وَلَوْلَا أَنَّهَا أُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ، مَا انْتَفَعْتُمْ بِهَا. وَإِنَّهَا لَتَدْعُو اللهَ عَزَّ وَجَلَّ أَنْ لَا يُعِيدَهَا فِيهَا».

4318. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allâh, asking Allâh not to return it (to its original level of heat)." (***Da'if***)

تخريج: [إسناده ضعيف جدًا] * نفيع تقدم حاله، ح:١٤٨٥، وتابعه الحسن عند الحاكم:٤/٥٩٣، وصححه، وتعقبه الذهبي بقوله: حسن(لعله جسر بن فرقد) واهٍ، وبكر (ابن بكار) قال النسائي: ليس بثقة وسنده مظلم، وحديث البخاري، ح:٣٢٦٥، ومسلم، ح:٢٨٤٣ يغني عنه.

Comments:

a. The heat of a seventieth part is also not left totally, but to reduce it further, the degree of heat of this portion is cooled twice with water. So, now the heat is only to the extent that could be extinguished with water.

b. 'Not have been able to benefit from it' means that the seventieth part of heat is also so hot, that food, instead of being cooked, is burnt up, and water, instead of boiling, turns to vapor at once and disappears.

4319. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The Fire complained to its Lord and said: 'O Lord, parts of me have consumed other parts.' So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (*Zamharir*) and the intense heat that you feel in summer is part of its hot wind (*Samum*)." (***Sahih***)

٤٣١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا. فَجَعَلَ لَهَا نَفَسَيْنِ: نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ. فَشِدَّةُ مَا تَجِدُونَ مِنَ الْبَرْدِ، مِنْ زَمْهَرِيرِهَا. وَشِدَّةُ مَا تَجِدُونَ مِنَ الْحَرِّ، مِنْ سَمُومِهَا».

تخريج: [صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء أن للنار نفسين ... الخ، ح: ٢٥٩٢ من حديث الأعمش به، وقال: حسن صحيح، ورواه عاصم بن بهدلة عن أبي صالح به عند الدارمي: ٢/ ٣٤٠، ح: ٢٨٤٩، وله شواهد كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

a. Paradise and Hell are also the creations that have feelings. The anger of Hell-fire is mentioned in the Qur'ân. (See *Surat Al-Mulk* 67:8)

b. The heat and the cold of Hell are so severe that Hell itself cannot bear them, so it is permitted to release its cool and hot air twice in a year to ease itself.

c. The severe heat in summer and severe cold in winter are known realities. The natural reasons of this heat and cold are known by scientists, but there are some unseen reasons that are informed of only by the Prophet ﷺ.

4320. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night." (***Da'if***)

٤٣٢٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي [بُكَيْرٍ]: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوقِدَتِ النَّارُ أَلْفَ سَنَةٍ فَابْيَضَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاحْمَرَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاسْوَدَّتْ. فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة جهنم، باب منه في صفة النار أنها سوداء مظلمة، ح:٢٥٩١ عن العباس به، وانظر، ح:٢٥٥٧ لعلته، وقال أبو هريرة: أترونها حمراء كناركم هذه؟، لهي أسود من القار والقار الزفت أخرجه مالك:٢/ ٩٩٤، وإسناده صحيح، وقال الباجي: حكمه الرفع.

4321. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will said to him: 'O so-and-so, have you ever enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble.'" (*Sahih*)

٤٣٢١ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ. فَيُقَالُ: اغْمِسُوهُ فِي النَّارِ غَمْسَةً. فَيُغْمَسُ فِيهَا. ثُمَّ يُقَالُ لَهُ: أَيْ فُلَانُ هَلْ أَصَابَكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا مَا أَصَابَنِي نَعِيمٌ قَطُّ. وَيُؤْتَى بِأَشَدِّ الْمُؤْمِنِينَ ضُرًّا وَبَلَاءً. فَيُقَالُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ. فَيُغْمَسُ فِيهَا غَمْسَةً. فَيُقَالُ لَهُ: أَيْ فُلَانُ هَلْ أَصَابَكَ ضُرٌّ قَطُّ أَوْ بَلَاءٌ؟ فَيَقُولُ: مَا أَصَابَنِي قَطُّ ضُرٌّ وَلَا بَلَاءٌ».

تخريج: [صحيح] رواه ثابت البناني عن أنس به عند مسلم، صفات المنافقين، باب صبغ أنعم أهل الدنيا في النار وصبغ أشدهم بؤسًا في الجنة، ح:٢٨٠٧/ ٥٥.

Comments:

a. The blessings of this world compared to the blessings of Paradise are like a drop of water in an ocean. The same fact is true if the hardship of this world is compared to the punishments of Hell.
b. Displeasing Allâh for the comforts of this world which are very insignificant, incomplete and temporary, is great foolishness.

4322. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The disbeliever will be made huge so much so that his

٤٣٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ

الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيَعْظُمُ حَتَّى إِنَّ ضِرْسَهُ لَأَعْظَمُ مِنْ أُحُدٍ. وَفَضِيلَةُ جَسَدِهِ عَلَى ضِرْسِهِ، كَفَضِيلَةِ جَسَدِ أَحَدِكُمْ عَلَى ضِرْسِهِ».

molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar." (*Da'if*)

تخريج: [**إسناده ضعيف**] وضعفه البوصيري من أجل العلتين انظر، ح: ٣٧،٨٥٤ وغيرهما، وقال زيد بن أرقم في حديثه: إن الرجل من أهل النار ليعظم للنار حتى يكون الضرس من أضراسه كأحد(أحمد: ٤/٣٦٧، وإسناده صحيح)، وأصله في صحيح مسلم، ح:٢٤٠٨، وجاء في صحيح مسلم، ح: ٢٨٥١ قال رسول الله ﷺ: ضرس الكافر ـ أوناب الكافر ـ مثل أحد وغلظ جلده مسيرة ثلاث.

Comments:

a. Enlargement of the bodies of the inhabitants of Hell is a form of punishment.
b. It is mentioned in the Qur'ân that the inhabitants of Hell will be placed in a narrow space. (*Surat Al-Furqân*:13). In addition, they will sense the place to be narrower due to their large bodies.
c. The reason of enlarging the body is to increase the punishment.

٤٣٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ قَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ. فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ أُقَيْشٍ. فَحَدَّثَنَا الْحَارِثُ لَيْلَتَئِذٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرَ. وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ أَحَدَ زَوَايَاهَا».

4323. 'Abdullâh bin Qais said: "I was with Abu Burdah one night, and Hârith bin Uqaish entered upon us. Hârith told us that night that the Messenger of Allâh ﷺ said: 'Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.'" (*Hasan*)

تخريج: [**إسناده حسن**] وهو في المصنف: ١١/٤٦٣، ح: ١١٧٤٨، وصححه الحاكم على شرط مسلم: ١/٧١، ووافقه الذهبي، وقال الهيثمي في المجمع: ٨/٣: ورجاله ثقات.

Comments:

a. Whenever the Companions of the Prophet ﷺ, visit any one, or whenever the Companions and their followers met each other, they used to narrate *Ahâdith* or listen to them, or teach religious matters and learn them, instead

of being busy in useless talks.

b. Becoming a corner of Hell means that the room where he is imprisoned has a corner that is filled with his body. Allâh knows best.

4324. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their faces, and if ships were placed in them they would float." ***(Da'if)***

٤٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُرْسَلُ الْبُكَاءُ عَلَى أَهْلِ النَّارِ. فَيَبْكُونَ حَتَّى يَنْقَطِعَ الدُّمُوعُ. ثُمَّ يَبْكُونَ الدَّمَ حَتَّى يَصِيرَ فِي وُجُوهِهِمْ كَهَيْئَةِ الأُخْدُودِ. لَوْ أُرْسِلَتْ فِيهِ السُّفُنُ لَجَرَتْ».

تخريج: [**إسناده ضعيف**] وانظر، ح:١٧٨، ١٠٨٠ لعلتيه، وأخرج الحاكم: ٤/ ٦٠٥ من حديث أبي موسى رفعه: إن أهل النار ليبكون حتى لو أجريت السفن في دموعهم لجرت وإنهم ليبكون الدم يعني مكان الدمع، وصححه، ووافقه الذهبي، وسنده حسن.

Comments:

a. Hell has many types of torment; one of them is torment of sorrow and grief which causes crying.

b. Crying in this world relieves one from his grief, but it becomes a kind of torment in Hell, so it does not reduce grief.

c. Weeping out of fear of Allâh in this world makes one enter Paradise in his next life. Those who live careless lives and laugh too much in this world will cry too much in Hell.

4325. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ recited: "O you who believe! Have fear of Allâh as is His due, and die not except as Muslims.[1] (Then he said): 'If a drop of *Zaqqum* were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. *Zaqqum*)?'" ***(Sahih)***

٤٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران: ١٠٢] «وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الأَرْضِ لأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ. فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟».

[1] *Âl 'Imrân* 3:102.

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء في صفة شراب أهل النار، ح:٢٥٨٥ من حديث شعبة به، وقال: حسن صحيح.

٤٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ [عَنِ] الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ. حَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ».

4326. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Fire will consume all of the son of Âdam except the mark of prostration. Allâh has forbidden the Fire to consume the mark of prostration.'" (*Sahih*)

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: وجوه يومئذ ناضرة * إلى ربها ناظرة، ح:٧٤٣٧، ومسلم، الإيمان، باب معرفة طريق الرؤية، ح:١٨٢/٢٩٩ من حديث إبراهيم ابن سعد به مطولاً.

Comments:

A sinner believer, who enters in Hell, after receiving his punishment and being burnt, would become like coal, and then he will be admitted in Paradise. (See *Hadith*: 4309). The above *Hadith* refers to such a believer who will be recognized through the sign of his prostration and will be rescued from Hell.

٤٣٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ. فَيُوقَفُ عَلَى الصِّرَاطِ. فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ وَجِلِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ فَرِحِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. فَيُقَالُ: هَلْ تَعْرِفُونَ هٰذَا؟ قَالُوا: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ عَلَى الصِّرَاطِ. ثُمَّ يُقَالُ لِلْفَرِيقَيْنِ كِلَاهُمَا: خُلُودٌ فِيمَا تَجِدُونَ. لَا مَوْتَ فِيهَا أَبَدًا».

4327. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection and made to stand on the *Sirât* (the Bridge over Hell). It will be said: "O people of Paradise!" And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: "O people of Hell!" and they will look, hoping that they will be brought out of the place they are in. Then it will be said: "Do you know what this is?" They will say: "Yes, this is Death." Then the command will be given for it to be slaughtered on the *Sirât*, and it will be said to both groups: "It is

eternal wherever you are, and there will never be any death therein." (***Hasan***)

تخريج: [أسناده حسن] أخرجه أحمد: ٢/ ٢٦١، ٣٧٧، ٥١٣ من حديث محمد بن عمرو به، وصححه البوصيري، وله شواهد كثيرة جدًا.

Comments:

a. The purpose of slaughtering death after presenting it in a physical form is to make them certain that there is no more death.

b. Slaughter of death increases joys of the inhabitants of Paradise and causes more grief for those who are in Hell.

c. This is announced when all the believers who have been rescued from Hell by the intercession enter Paradise, and only those who will live forever in Hell remain in Hell.

Chapter 39. Description Of Paradise

(المعجم ٣٩) - **بَابُ صِفَةِ الْجَنَّةِ**

(التحفة ٣٩)

4328. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (***Sahih***)

Abu Hurairah said: "And there is more than what Allâh has told you. Recite, if you wish: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'"[1]

He (the narrator) said: Abu Hurairah used to recite it as: *Qurrâti A'yunin*, i.e., joys.

٤٣٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يَقُولُ اللهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ».**

قَالَ أَبُو هُرَيْرَةَ: وَمِنْ بَلْهَ مَا قَدْ أَطْلَعَكُمُ اللهُ عَلَيْهِ. اقْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾. [السجدة: ١٧]

قَالَ: وَكَانَ أَبُو هُرَيْرَةَ يَقْرَأُهَا: (مِنْ قُرَّاتِ أَعْيُنٍ).

تخريج: أخرجه البخاري، التفسير، باب قوله: فلا تعلم نفس ما أخفي لهم من قرة أعين ح: ٤٧٧٩ تعليقًا من حديث أبي معاوية به، وتابعه أبوأسامة عن الأعمش حدثنا أبوصالح به، البخاري، ح: ٤٧٨٠، ومسلم، الجنة ونعيمها، باب صفة الجنة، ح: ٢٨٢٤/ ٤ عن ابن أبي شيبة به.

[1] *As-Sajdah* 32:17.

Comments:

a. A human being can imagine only the blessings that he knows or those which are similar to what he has, while the blessings of Paradise are totally unusual and extraordinary.

b. Many blessings of this world have the same names of the blessing which exist in Paradise; for example different fruits, meat of birds, various drinks and the like, but they have very huge and radical differences. In addition, there are many other blessings which are beyond our imagination, since they are not like the blessings of this world.

4329. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "A hand span in Paradise is better than the earth and everything on it." ***(Da'if)***

٤٣٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: **«لَشِبْرٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الأَرْضِ وَمَا عَلَيْهَا».**

تخريج: [**إسناده ضعيف**] وضعفه البوصيري، وانظر، لهلله، ح:١٨٦٤، ٤٩٦، ١١٢٩، ٢٥٨٧، ٣٧.

4330. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "A place the size of a whip in Paradise is better than this world and everything in it." ***(Sahih)***

٤٣٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».**

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل رباط يوم في سبيل الله، ح:٢٨٩٢، ٣٢٥٠، ٦٤١٥ من حديث أبي حازم به.

Comments:

a. A whip which is used by a horse driver to control a horse, if it is spread on the earth it covers only a little place. In this world such a little spot does not have any value, but in Paradise even such size of earth is priceless. The reason is that the blessings of Paradise are eternal, while all the blessings of this world are temporary, regardless of how huge they are.

b. A person of the lowest grade in Paradise will get a place that will be many times larger than the greatest empire that ever existed in this world. Moreover, his place in Paradise will contain many palaces, rivers of milk, fruit, gardens, and many more blessings. How foolish is a person who sacrifices such great wealth, honor, and status for the insignificant benefits of this world.

4331. Mu'âdh bin Jabal said: "I heard the Messenger of Allâh ﷺ say: 'Paradise has one hundred

٤٣٣١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ

عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْجَنَّةُ مِائَةُ دَرَجَةٍ. كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالأَرْضِ. وَإِنَّ أَعْلَاهَا الْفِرْدَوْسُ. وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ. وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ. مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ. فَإِذَا مَا سَأَلْتُمُ اللهَ فَسَلُوهُ الْفِرْدَوْسَ».

grades, each of which is as big as the distance between heaven and earth. The highest of them is *Firdaws* and the best of them is *Firdaws*. The Throne is above *Firdaws* and from it spring forth the rivers of Paradise. If you ask of Allâh, ask Him for *Firdaws*.'" (***Sahih***)

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة درجات الجنة، ح:٢٥٣٠ من حديث زيد به مطولاً، وقال: عطاء لم يدرك معاذ بن جبل، وله شاهد عند الترمذي، ح:٢٥٣١، وإسناده حسن، ورواه عطاء بن يسار عن أبي هريرة نحوه (البخاري)، وعبدالرحمٰن بن أبي عمرة عن أبي هريرة به (أحمد:٢/ ٣٣٥، ٣٣٩).

Comments:

a. Grades of believers will be different based on their faith and deeds, similarly there are many grades in Paradise, some are more superior to others.
b. *Firdaws* is the highest and best place of Paradise.
c. The throne of Allâh is a creation which is real. So, explaining it as might of Allâh, His prestige, rule, etc., is not correct.

٤٣٣٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الأَنْصَارِيُّ: حَدَّثَنِي الضَّحَّاكُ الْمَعَافِرِيُّ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «أَلَا مُشَمِّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لَا خَطَرَ لَهَا. هِيَ، وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأْلَأُ، وَرَيْحَانَةٌ تَهْتَزُّ، وَقَصْرٌ مَشِيدٌ، وَنَهَرٌ مُطَّرِدٌ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ، وَزَوْجَةٌ حَسْنَاءُ جَمِيلَةٌ، وَحُلَلٌ كَثِيرَةٌ، فِي مَقَامٍ أَبَدًا، فِي حَبْرَةٍ وَنَضْرَةٍ. فِي دُورٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ»

4332. Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said one day to his Companions: 'Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka'bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a place of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.' They said: 'We will strive hard for it, O Messenger of Allâh.' He said: 'Say: *In shâ' Allâh* (if Allâh wills).' Then he mentioned *Jihâd* and encouraged them to engage in it." (***Da'if***)

قَالُوا: نَحْنُ الْمُشَمِّرُونَ لَهَا، يَا رَسُولَ اللهِ
قَالَ: «قُولُوا: إِنْ شَاءَ اللهُ» ثُمَّ ذَكَرَ الْجِهَادَ
وَحَضَّ عَلَيْهِ.

تخريج: **[إسناده ضعيف]** وصححه ابن حبان، ح:٢٦٢٠ * الضحاك المعافري وثقه ابن حبان وحده، وقال المنذري: مجهول، وقال الذهبي: لا يعرف، وله شاهد ضعيف جدًا عند الخطيب: ٤/ ٢٥٢.

4333. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers* will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Âdam, sixty forearm's length tall.''' (*Sahih*)

* Brazier: Receptacle for holding live coals for burning incense.

٤٣٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً. لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفِلُونَ. أَمْشَاطُهُمُ الذَّهَبُ. وَرَشْحُهُمُ الْمِسْكُ. وَمَجَامِرُهُمُ الأَلُوَّةُ. أَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا**».

تخريج: **(الف)** أخرجه البخاري، أحاديث الأنبياء، باب خلق آدم وذريته، ح:٣٣٢٧، ومسلم، الجنة ونعيمها، باب أول زمرة تدخل الجنة على صورة القمر ليلة البدر وصفاتهم وأزواجهم، ح:٢٨٣٤/ ١٥ من حديث عمارة به.

Another narration with similar meaning. (*Sahih*)

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ.

تخريج: **(ب)** أخرجه مسلم، أيضًا، ح:٢٨٣٤/١٦ عن ابن أبي شيبة به انظر الحديث السابق.

Comments:

a. Beauty and attraction to the people of Paradise are granted according to their deeds.
b. The believers of high grades will enter Paradise before others.
c. Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.
d. A pleasing smell is also a blessing from Allâh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.
e. All who enter Paradise will have the most beautiful and perfect features.
f. When Âdam ﷺ was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Âdam ﷺ.

4334. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "*Kauthar* is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow." (***Hasan***)

٤٣٣٤ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، وَ عَبْدُ اللهِ بْنُ سَعِيدٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ. حَافَتَاهُ مِنْ ذَهَبٍ. مَجْرَاهُ عَلَى الْيَاقُوتِ وَالدُّرِّ. تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضًا مِنَ الثَّلْجِ**».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكوثر، ح: ٣٣٦١ من حديث ابن فضيل به، وقال: حسن صحيح، وله شواهد.

Comments:

a. The river of Paradise is so superior and distinguished above the rivers of this world, as the other blessings of Paradise are different from the blessings of this world.
b. The bottom of the *Kauthar* River is filled with gems like, corundum and the like, instead of stones and pebbles, which increase its beauty and make it more attractive.

4335. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there

٤٣٣٥ - حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَلَا يَقْطَعُهَا». وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ﴾. [الواقعة: ٣٠]

is a tree under whose shade a rider could travel for one hundred years and never leave it."

"Recite, if you wish: 'And in shade long-extended.'"[1] (***Hasan***)

تخريج: [حسن] أخرجه أحمد: ٢/٤٣٨ من حديث محمد بن عمرو به، وله شواهد كثيرة جدًا، وهو متواتر عن أبي هريرة رضي الله عنه.

Comments:

Paradise does not have sunshine but the existence of trees is also a blessing which enhances the beauty of the scenery. Each tree of Paradise is so huge that its branches will cover the area of thousands of miles. It also shows the vastness of Paradise.

٤٣٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ. قَالَ سَعِيدٌ: أَوَ فِيهَا سُوقٌ؟ قَالَ: نَعَمْ. أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنَّ أَهْلَ الْجَنَّةِ، إِذَا دَخَلُوهَا، نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ. فَيُؤْذَنُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا. فَيَزُورُونَ اللهَ عَزَّ وَجَلَّ. وَيُبْرِزُ لَهُمْ عَرْشَهُ. وَيَتَبَدَّىٰ لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ. فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ. وَمَنَابِرُ مِنْ لُؤْلُؤٍ. وَمَنَابِرُ مِنْ يَاقُوتٍ. وَمَنَابِرُ مِنْ زَبَرْجَدٍ. وَمَنَابِرُ مِنْ ذَهَبٍ. وَمَنَابِرُ مِنْ فِضَّةٍ. وَيَجْلِسُ أَدْنَاهُمْ،

4336. Sa'eed bin Al-Musayyab said that he met Abu Hurairah, and Abu Hurairah said: "I supplicate Allâh to bring you and I together in the marketplace of Paradise," Sa'eed said: "Is there a marketplace there?" He said: "Yes. The Messenger of Allâh ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allâh. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of

[1] *Al-Wâqi'ah* 56:30.

a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them."

Abu Hurairah said: "I said: 'O Messenger of Allâh, will we see our Lord?' He said: 'Yes. Do you dispute that you see the sun and the moon on the night when it is full?' We said: 'No.' He said: 'Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allâh does not speak face to face, until He will say to a man among you: "Do you not remember, O so-and-so, the day you did such and such?" And He will remind him of some of his sins in this world. He will say: "O Lord, have You not forgiven me?" He will say: "Yes, it is by the vastness of My forgiveness that You have reached the position you are in." While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: "Get up and go to the honor that has been prepared for you, and take whatever you desire." So we will go to a marketplace surrounded by the angels, in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man.

وَمَا فِيهِمْ دَنِيءٌ عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ. مَا يُرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِسًا.

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللهِ هَلْ نَرَىٰ رَبَّنَا؟ قَالَ: «نَعَمْ. هَلْ تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قُلْنَا: لَا. قَالَ: «كَذٰلِكَ. لَا تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ عَزَّ وَجَلَّ. وَلَا يَبْقَىٰ فِي ذٰلِكَ الْمَجْلِسِ أَحَدٌ إِلَّا حَاضَرَهُ اللهُ عَزَّ وَجَلَّ مُحَاضَرَةً. حَتَّى إِنَّهُ يَقُولُ لِلرَّجُلِ مِنْكُمْ: أَلَا تَذْكُرُ، يَا فُلَانُ يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ يُذَكِّرُهُ بَعْضَ غَدَرَاتِهِ فِي الدُّنْيَا فَيَقُولُ: يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَىٰ. فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ مَنْزِلَتَكَ هٰذِهِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ. فَأَمْطَرَتْ عَلَيْهِمْ طِيبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ. ثُمَّ يَقُولُ: قُومُوا إِلَى مَا أَعْدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ. فَخُذُوا مَا اشْتَهَيْتُمْ. قَالَ: فَنَأْتِي سُوقًا قَدْ حُفَّتْ بِهِ الْمَلَائِكَةُ. فِيهِ مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ، وَلَمْ تَسْمَعِ الآذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ. قَالَ: فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا. لَيْسَ يُبَاعُ فيه شَيْءٌ وَلَا يُشْتَرَىٰ. وَفِي ذٰلِكَ السُّوقِ يَلْقَىٰ أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضًا. فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ، فَيَلْقَىٰ مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَنِيءٌ فَيَرُوعُهُ مَا يَرَىٰ عَلَيْهِ مِنَ اللِّبَاسِ. فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَمَثَّلَ لَهُ عَلَيْهِ أَحْسَنُ مِنْهُ. وَذٰلِكَ أَنَّهُ لَا يَنْبَغِي لأَحَدٍ أَنْ

يَحْزَنَ فِيهَا».

قَالَ: «ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا، فَتَلْقَانَا أَزْوَاجُنَا فَيَقُلْنَ: مَرْحَبًا وَأَهْلًا. لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ وَالطِّيبِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ. فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّ وَجَلَّ. وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا».

Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there.'"

"He said: 'Then we will go back to our homes where we will be met by our wives, and they will say: 'Welcome. You have come looking more handsome and with a better fragrance than when you left us.' And we will say: 'Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة الجنة، باب ماجاء في سوق الجنة، ح:٢٥٤٩ من حديث هشام به، وقال: غريب، علته اختلاط هشام بن عمار، قال في التقريب: صدوق مقرىء، كبر فصار يتلقن، فحديثه القديم أصح، وراجع كتب المختلطين.

٤٣٣٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ اللهُ الْجَنَّةَ، إِلَّا زَوَّجَهُ اللهُ عَزَّ وَجَلَّ ثِنْتَيْنِ وَسَبْعِينَ زَوْجَةً: ثِنْتَيْنِ مِنَ الْحُورِ الْعِينِ، وَسَبْعِينَ مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ. مَا

4337. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There is no one whom Allâh will admit to Paradise but Allâh will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that

never becomes flaccid (i.e., soft and limp).''' (*Da'if*)

Hishâm bin Khâlid said: "From his inheritance from the people of Hell" means: "Men who enter Hell, and the people of Paradise will inherit their wives, just as the wife of Pharaoh will be inherited."

مِنْهُنَّ وَاحِدَةٌ إِلَّا وَلَهَا قُبُلٌ شَهِيٌّ. وَلَهُ ذَكَرٌ لَا يَنْثَنِي».

قَالَ هِشَامُ بْنُ خَالِدٍ: مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، يَعْنِي رِجَالًا دَخَلُوا النَّارَ. فَوَرِثَ أَهْلُ الْجَنَّةِ نِسَاءَهُمْ. كَمَا وُرِثَتِ امْرَأَةُ فِرْعَوْنَ.

تخريج: [**إسناده ضعيف**] أخرجه ابن عدي: ٣/ ٨٨٤ من حديث هشام بن خالد به * خالد ابن يزيد ضعيف مع كونه فقيهًا، وقد اتهمه ابن معين(تقريب)، وطعن في روايته عن أبيه كما في التهذيب وغيره.

4338. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "When the believer wants a child in Paradise, he will be conceived and born and grown up, in a short while, according to his desire." (*Hasan*)

٤٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمْلُهُ وَوَضْعُهُ وسِنُّهُ فِي سَاعَةٍ وَاحِدَةٍ، كَمَا يَشْتَهِي**».

تخريج: [**إسناده حسن**] أخرجه الترمذي، صفة الجنة، باب ماجاء ما الأدنى أهل الجنة من الكرامة، ح: ٢٥٦٣ عن ابن بشار به، وقال: حسن غريب.

Comments:

a. Common rules of reason and their effects which Allâh has established in this world do not exist in Paradise, so every wish will be fulfilled immediately.

b. Allâh will admit some people in Paradise, even if they do not have any good deed, such as the fair and beautiful women and the boy servants who are created in Paradise. Similarly, a baby who comes into existence in Paradise will live there.

c. Entering Paradise will be only out of the grace of Allâh, and grace does not depend on any reason (deed and the like). On the other hand, entering in Hell is a punishment; and punishment is not inflicted on a person without involving some crime. So, no one will enter Hell without committing sins.

4339. It was narrated from 'Abdullâh bin Mas'ud that the

٤٣٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ،

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا. وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا. فَيُقَالُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَىٰ فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلْأَىٰ. فَيَقُولُ اللهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَىٰ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلْأَىٰ. فَيَقُولُ اللهُ سُبْحَانَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَىٰ. فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ إِنَّهَا مَلْأَىٰ. فَيَقُولُ اللهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا فَيَقُولُ: أَتَسْخَرُ بِي أَوْ أَتَضْحَكُ بِي وَأَنْتَ الْمَلِكُ؟».

قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

فَكَانَ يُقَالُ: هٰذَا أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلًا.

Messenger of Allâh ﷺ said: "I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling, and it will be said to him: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allâh will say: 'Go and enter Paradise, for you will have the like of the world and ten times more, or you will have ten times the like of the world.' He will say: 'Are You mocking me, or are You laughing at me, when You are the Sovereign?'"

He said: "And I saw the Messenger of Allâh ﷺ smiling so broadly that his molar teeth could be seen."

And he used to say: "This is the lowest of the people of Paradise in status." (***Sahih***)

تخريج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٧١، ومسلم، الإيمان، باب آخر أهل نار خروجًا، ح:١٨٦/٣٠٨ عن عثمان بن أبي شيبة به.

Comments:

a. A person of the lowest grade in Paradise will get ten times more space than the kingdom of any king in this world.

b. A person is repeatedly informed that there is no empty place in Paradise to

multiply his joys when he enters Paradise.

c. Laughing at the time of happiness or astonishment is not contrary to piety and asceticism.

4340. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever asks for Paradise, three times, Paradise will say: "O Allâh, admit him to Paradise." And whoever asked to be saved from Hell, three times, Hell will say: "O Allâh, save him from Hell." (***Sahih***)

٤٣٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ الْجَنَّةَ، ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنِ اسْتَجَارَ مِنَ النَّارِ، ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة أنهار الجنة، ح:٢٥٧٢ عن هناد به، وصححه ابن حبان(موارد)، ح:٢٤٣٣، والحاكم:١/٥٣٥، والذهبي، وله شواهد منها ما أخرجه ابن حبان في صحيحه (الإحسان)، ح:٢/١٧٨، ح:١٠١٠ وغيره، وبه صح الحديث.

Comments:

a. Supplicating three times is *Sunnah*.

b. Supplication should always be for entering Paradise and escaping from Hell.

c. Paradise and Hell do not supplicate for anyone without the permission of Allâh. If they supplicate for a person it means that Allâh wants to accept their supplication and enter him in Paradise.

4341. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says: 'These are indeed the inheritors.'"[1] (***Sahih***)

٤٣٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا لَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ. فَإِذَا مَاتَ، فَدَخَلَ النَّارَ، وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ. فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ﴾».

[1] *Al-Mu'minun* 23:10.

تخريج: [**صحيح**] أخرجه الطبراني، ح:١٨/ ٥، وابن أبي حاتم، وابن كثير:٣/ ٢٥٠، وفي نسخة:٥/ ٤٥٩ في تفسيريهما من حديث أحمد بن سنان به، وصححه البوصيري، وله شواهد عند البخاري، ح:٦٥٦٩/ ١٣٧٩، ومسلم، ح:٢٨٦٦/ ٦٥، ٦٦ وغيرهما.

Comments:

a. A house for everyone is built in Paradise as well as in Hell; it shows the unlimited justice and mercy of Allâh.
b. Both mentioned houses are shown to every person after his death, when he is buried. (See *Hadith*: 4268).
c. The one who enters Hell, his house that is in Paradise remains empty, so it will be granted to the one who enters Paradise. It also manifests the great mercy and grace of Allâh.

[This is the end of the *Sunan* of Imâm Hâfiz Abu 'Abdullâh Muhammad bin Yazid bin Mâjah Al-Qazwini ﷺ. Praise is to Allâh, the Lord of the worlds, and blessings and peace be upon our Master Muhammad, the Messenger of Allâh and the Seal of the Prophets, and upon all his family and Companions]

[وَهَذَا آخر سنن الإمَام الحَافظ أَبِي عَبْدِ اللهِ مُحَمَّد بن يزيد بن مَاجه القزويني رَحِمه اللهُ والحَمْدُ للهِ رَبِّ العَالمين والصلاة والسلَام على سيدنا محمد رسول اللهِ وَخَاتم النَّبِيين وَعَلى آله وَصحبه أجمعين.]

Glossary of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

'Abtah or Bathā': (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

'Abyār 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah ﷺ. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور)Westerly wind.

'Adāhî: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

'Adhān: (الأذان)The call for the daily five obligatory prayers is called 'Adhān. The person who calls the 'Adhān is called a Mu'adhdhin. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu 'Akbar, Allāhu 'Akbar; Allāhu 'Akbar, Allāhu 'Akbar; 'Ash-hadu 'an lā 'ilāha 'illallāh, 'Ash-hadu 'an lā 'ilāha 'illallāh; 'Ash-hadu 'anna Muhammadan Rasūl-Ullāh, 'Ash-hadu 'anna Muhammadan Rasūl-Ullāh; Hayya 'alas-Salāh, Hayya'alas-Salāh; Hayya 'alal-Falāh, Hayya 'alal-Falāh; Allāhu 'Akbar, Allāhu 'Akbar; Lā 'ilāha' illallāh.* Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework

in Islam.

'Afdal: (الأفضل) The best.

'Adwā: (العدوى) Contagion. An influence that spreads rapidly.

'Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

'Ahādîth: (الأحاديث) (sing. Hadîth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd 'Alastu: (عهد ألست) (Covenant of 'Alast) Before creating human beings, Allāh asked their souls: "Am I not ('Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

'Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

'Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

'Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sūrat Hūd (11:73). Generally the term 'Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of 'Ahādîth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

'Ahlul-'Arūd: (أهل العروض) and ('Awāliyul-Madînah): وعوالي المدينة Outskirts of Al-Madînah up to a distance of four or more miles. South-eastern part

of Al-Madînah in the valleys of Mahzur.

'Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurā: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل الصفة) People of the Platform. See 'Ashābus-Suffah.

'Ahmad: (أحمد)Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-'Ahzāb: (الأحزاب) (The Confederates) 'Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

'Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

'Ayyim: (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmā': (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

'Ajnād: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

'Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

'Ālim: (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is

invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu 'Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

'Amah: (الأمة) A female slave.

'A'māl: (الأعمال) The acts of worship.

'Amālîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-'Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

'Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The Zakāh (obligatory charity) collector.

'Amîr: (الأمير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

'Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep),some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

'Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no

markings on it.

'Ansār: (الأنصار) (sing. 'Ansāri) Literally meaning helpers or supporters, 'Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhājirîn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahîh: (العقد الصحيح) A legal contract.

'Aqîdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqîq: (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah: (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba'înîyāt: (الأربعينيات) Collections of the forty 'Ahādîth.

Al'Arba'ah: (الأربعة) The four compilers of 'Ahādîth . Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

'Arāk: (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah: (العرية) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

'Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

'Arkānul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (هَرْمجَدّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

'Arsh: (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh: (العرش) The Throne of Allāh the Exalted.

'Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah: (العصبية) Tribal loyalty, nationalism.

'Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

'As-hābul-'A'rāf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

'As-hābul-Furūd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfatherfather's father, grandmotherfather's mother, son's daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-'Arhām, meaning the relatives through mother's side like maternal

uncle, mother's sister and mother's father etc.

'As-hābush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-hābus-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-hābusSunan: (أصحاب السنن) The compilers of the Prophetic 'Ahādîth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmā'ul-Husnā: (الأسماء الحسنى) The term Al-'Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

'Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is Wa'A laykumus-Salām, meaning 'and peace be upon you also'. The extended forms of it are As-Salāmu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu meaning 'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

'Astaghfirullāh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-'Aswāf: (الأسواف) Name of the area of Al-Madînah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madînah. (Sunan Al-Kubrā)

Āthār: (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Atîrah: (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Atūd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

'A'ūdhu Billāhi minash-Shaytānir-Rajîm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

'Awliyā': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālî: (العوالي) Villages surrounding Al-Madînah.

'Awāliyul-Madînah: (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmir: (العوامر) Snakes living in houses.

'Awāq: (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 'Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 'Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'Awsāq or 'Awsuq: (أوساق أو أوسق) See Wasq.

'Awwābîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

'Ayyām Bîḍ: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Ayyāmul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursî: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

'Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter

on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah: (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahîmah: (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay':(البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Înah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. ***'Ara Cyā)*** It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahîh Al-Bukhārî, Vol.3, Ahādîth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt: (البيع البات) Absolute sale.

Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many

years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to

the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (بيع الثنيا أو بيع الاستثناء) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is

from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bāligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labūn: (بني لبون) A two-year-old male camel.

Banî Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banū Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub ﷺ.

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bārakallāh: (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah: (البرّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Here-

after. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahîm . In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādî: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billāhi minash-Shaytānir-Rajîm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of uni-

versal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtān: (البهتان) A false accusation, calumny, slander.

Bulūgh: (البلوغ) Puberty

Burāq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu': (البُرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān: (بطحان) A valley in Al-Madînah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghābîs: (الضغابيس) (sing. Daghabūs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dāʿī: (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān: (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl: (الدجال) (Al-Masîh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) ﷺ.

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā': (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of Imām or Khalîfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā': (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam

through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David ﷺ, a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See Ahādîth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq: (ذات عرق) Mîqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhîkh: (الذيخ) An animalmale hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious

laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah: (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah: (ذو الحليفة) The Mîqāt of the people of Al-Madînah now called Abyār 'Ali.

Dhul-Khalasah: (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurbā: (ذو القربى) Relatives, kinsfolk.

Dhū Mahram: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nūn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn: (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters.

Dhî Tuwā: (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbāj: (الديباج) Pure silk cloth, silk brocade.

Dinār: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā‘: (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: (الدراية) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du‘ā’: (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du'ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā’: (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadān), and 'Eidul-'Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubārak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

‘Eidul-’Adhā: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event com-

memorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'īl (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madînah.

Fāhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqîh: (الفقيه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarā') A poor person.

Fara':(الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id: (الفرائض) See Farîdah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj: (الفروج) A Qabā' opened at the back.

Farsakh: (الفرسخ) (Parasang,Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahîm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqîh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr: (الغدير) The name of a place near Makkah.

Ghadîr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulūl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibā': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs

gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth: (الحديث) (Plural: Ahādîth أحاديث) The word Hadîth literally means speech, narration or communication. In Islāmic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth.The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn(المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of Ahādîth: Ahādîth Nabawîyyah (الأحاديث النبوية) and Ahādîth Qudsîyyah. (الأحاديث القدسية) Ahādîth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādîth are Imām Bukhārî, Imām Muslim, Imām Nasa'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadîth Nabawî: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadîth Qudsî: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādîth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty

Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Ahādîth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadîth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādîth are:

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād: (الآحاد) (Isolated)

'Azîz: (العزيز) (Precious)

Bātil: (الباطل) (False)

Da'îf: (الضعيف) (Weak)

Gharîb: (الغريب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجيد) (Perfect)

Majhūl: (المجهول) (Unknown)

Ma'lūl: (المعلول) (Defective)

Mansūkh: (المنسوخ) (Abrogated)

Maqbūl: (المقبول) (Acceptable)

Maqtū': (المقطوع) (Intersected)

Mardūd: (المردود) (Rejected)

Marfū' (Traceable) (المرفوع)

Mashhūr: (المشهور) (Well-known)

Matrūk: (المتروك) (Abandoned)

***Mawdū'*:** (الموضوع) (Fabricated)

***Mawqūf*:** (الموقوف) (Discontinued)

***Mawsūl*:** (الموصول) (Complete)

***Mawthūq*:** (الموثوق) (Trustworthy)

***Mu'allaq*:** (المعلق) (Suspended)

***Munqati'*:** (المنقطع) (Interrupted)

***Musalsal*:** (المسلسل) (Uninterrupted)

***Musnad*:** (المسند) (Traceable to Prophet)

***Mutawātir*:** (المتواتر) (Continuous)

***Muda'af*:** (المضعف) (Doubtful)

***Mudallas*:** (المدلس) (Truncated)

***Mudraj*:** (المدرج) (Interpolated)

***Mudtarib*:** (المضطرب) (Confounding)

***Munfarid*:** (المنفرد) (Unique)

***Munkar*:** (المنكر) (Denounced)

***Mursal*:** (المرسل) (Disconnected)

***Muttasil*:** (المتصل) (Connected)

Muttafaq 'Alayh (المتفق عليه) (Agreed upon)

***Qawî*:** (القوي) (Strong)

***Sahîh*:** (الصحيح) (Sound)

***Shādhdh*:** (الشاذ) (Contradictory)

***Thābit*:** (الثابت) (Authentic)

***Thiqah*:** (الثقة) (Trustworthy)

***Hāfiz*:** (الحافظ) One who has memorized the entirety of the Qur'ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

***Hayd*:** (الحيض) Monthly periods or menstruation experienced by a woman.

***Hays*:** (الحيس) A dish made of butter, dates and cheese.

Hajafah: (الجحفة) A kind of shield.

Hājar: (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim ﷺ. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj: (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhîm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj 'Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj 'Asghar: (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (حج الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

Hajj Tamattu': (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

Hajjatul-Wadā': (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjām: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl: (الحلال) That which is lawful or permissible in Islam.

Halālah: (الحلالة) *To marry a divorced woman temporarily with the* intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hām: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (حنفي) Islamic school of law founded by Imām Abū Hanîfah. Followers of this school are known as the Hanafis.

Hantāh: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbali: (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is *inclined', it is used in the Qur'ān at ten places. The term as such connotes* sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (wor-

shipping Allāh Alone and nothing else).

Hunafā': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah: (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhîm (Abraham) ﷺ . All things within the limit of the Harām are protected and considered inviolable. Al-Madînah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Harāmayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربي) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/ Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî: (الحواري) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyah: (الهاوية)The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madînah and Shām. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is

dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thâni, Jumâdal-Ûlâ, Jumâdath-Thâniyah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, Dhul-Hijjah.

Hilâb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himâ: (الحمى) A private pasture.

Hims: (حمص) A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyân: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirâ': (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ân, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allâh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublâ: (الحبلى) A kind of desert tree.

Hudâ': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudûd: (الحدود) (sing. Hadd) Allâh's set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hâjj = الحاج a male pilgrim; Hâjjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq: (الحقوق) (sing. Haq) Rights.

Hūr: (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'în-wide-eyed houris)

Hūr'în: (حور عين) Wide-eyed houris.

Ibādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs: (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur'ān. Iblîs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of

defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblîs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh.Allāh warns human beings repeatedly in the Qur'ān that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: (ابن حجر) *Allamah Hāfiz Ahmad bin Hajar 'Asqalânî.*

Ibn Labūn: (ابن لبون) Two year old camel.

Ibrāhîm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of *monotheism. Muslims commemorate* Ibrāhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah: (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

'Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā':(الاضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and *placing part of it over the left* shoulder.

Ifādah: (الإفاضة) See Tawāful-Ifādah.

Iftār: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as *the Call to Prayer (Adhān) is called.*

Ihdād: (الإحداد) Mourning for a deceased husband.

Ihlāl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyahpilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā':(الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal

solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

?Ilā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

?Iliyā': (إيليا ء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadîth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنبجانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa

(Jesus) ﷺ during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In shā' Allāh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: (الانتقاص) Sprinkling water on private parts while performing Wudū'.

'Iqāl: (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah: (الإقامة) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

Iqāmatus-Salāt: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held re-

sponsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbîr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh: (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudū' means performing ablution well, and Atammal-Wudū' means performing ablution perfectly.)

Isbāl: (الإسبال) Making one's lower garment too long below the heels.

'Ishā': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'ār: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrāq: (الإشراق) Sunrise.

Ishtimālus-Sammā': (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

Ishtirāk: (الاشتراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting,

salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl 'Imrān–The Family of Imrān, Verse 19) "Truly, the religion with Allāh is Islam," and again (Sūrah 5: Al-Mā'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you,and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about

thirteen years old, Ismā'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadîth.

Isrā': (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dîbāj (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhārî, Vol. 1, Hadîth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār: (الاستجمار) Purification by stone.

Istikhārah: (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadîth No. 263, Vol. 2; Hadîth No.391, Vol. 8; Hadîth No. 487, Vol. 9; Sahîh Al-Bukhārî)

Istinjā': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqā': (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahîh Al-Bukhārî, Hadîth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

Jad'ā': (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جذع، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîmthe shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îris reserved for the worshippers of fire. 4. Saqarthis is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hāwiyahwill be the abode of the Christians. 7. Hutamahthe

deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jāhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrî Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jā'iz: (الجائز) see Halāl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam':(الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi': (الجامع) Collection of Ahādîth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādîn (باب الراضين). 6. Bābus-Sadaqah(باب الصدقةد). 7. Bābut-Tawbah (باب التوبة). 8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of Ahādîth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra'īl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion."(Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the

Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb: (الجلباب) (pl. Jalābîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah: (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār: (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them.Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhārî, Vol. 4, Ahādîth No. 384, 385 and 386)

Jubbah: (الجبة) A cloak, outer garment.

Al-Jubār: (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Mîqāt of the people of Shām.

Jumu'ah: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid: (مسجد الجامع) *Refers to the mosque in which* Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub: (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, *however, one is allowed to resort to Tayammum* (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū').

Juyūb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of Ahādîth handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about *4,000 years ago. It was rebuilt* with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafīl: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور)Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt: (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam

it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqîm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalîfah: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî'ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu'minîn meaning 'the Leader of the Believers'. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā'ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655

CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah: (الخليفة) Khalîfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalîfah (representative) of Allāh on earth according to Allāh.This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, Khulafā' (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl: (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allāh, but he had many friends.

Khalūq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah: (الخمسة) The five compilers of Ahādîth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamîsah: (الخميصة) A black woolen square blanket with marks on it.

Khandaq: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā': (الخرقاء) An animal with pierced ears.

Khasafa: (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented

from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or Khazîrah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest ser-

mon in the history of mankind is called Khutbatul-Wadā' (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفاية)An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'āb: (الكعاب) Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكفار) Plural of Kāfir (see Kāfir).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكفو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadîth, rest of the two, profession

and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusūf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā Ilāha 'illallāh: (لاإله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means:Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhārî, Vol. 3, Hadîth No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام)The settlement of affairs, in the Hadîth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirî: (معافري) A Yemeni *Burd* (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian pe-

ninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghāfîr: (المغافير) A bad smelling gum.

Maghāzî: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the

husband is required to make to his bride. *Mahr* seems to symbolize the financial responsbility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrîmî* and *Makrūh Tanzîhî*. *Makrūh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for *Sūrat Fātir*, *Sūrah* 35 of the Noble Qur'ān.

Malhamah: (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Masih).

Māliki: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adhdhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of *Hajj* like *Ihrām*, *Tawāf* of the *Ka'bah* and *Sa'y* of Safā and Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and

'Umrah, Sahîh Al-Bukhârî, Vol.2-3.

Manāsi':(المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal.* or *Hizbul-Mufassal.*

Maqām Ibrāhîm: (مقام إبراهيم) The Station of Ibrāhîm or the standing place of Ibrāhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the *Ka'bah.*

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah: (المارقة) (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma'rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārî* that *Marwah* is a sharp stone after which the mountain across from Safā was named.A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjuction with Safā. Now

it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il*.

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mā shā' Allāh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masājid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand

Masjid in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hājis* go for wearing *Ihrām*; a *Mîqāt*.

Matāf: (المطاف) Area of *Tawāf*.

Mathānî: (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî: (الموالي) Non-Arabs and originally former slaves.

Mawāqît: (المواقيت) See *Mîqāt*.

Mayāthir: (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards

which all Muslims turn during the formal worship. Architecturally, the *Mihrāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah: (المجنّة) A place at Makkah.

Mîlād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah.*

Minā: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj.*

Minbar: (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Mîqāt: (الميقات) (pl. *Mawāqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj.*

Mi'rād: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahādîth* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhārî*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā' and Mi'rāj.*

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskîn: (المسكين) (pl. *Masākîn*) The word denotes helplessness, destitution. Thus *Masākîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are

deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah: (الميثرة) See *Mayāthir.*

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulūb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah: (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Ahādîth* in which narrator relates the text using the preposition *'an*.

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'āsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt: (المعوذات) The last three *Sūrahs* of the Qur'ān.

Mu'awwidhatān or Mu'awwidhatayn: (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114)..

Mubāh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhārî,* Vol. 9, *Hadîth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalāt: (المفصل أو المفصلات) The shorter *Sūrahs* starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah*

and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrāt*.

Muhājir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a *Hadîth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah*: 3934)

Muhallal lahū: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar: (مُحسِّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدَث) Innovation.

Muhdith: (مُحدِث) An innovator of heresy.

Muhkam: (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرم) One who enters into the consecration state of *Ihrām.* for the purpose of performing the *Hajj* or *'Umrah.*

Muhrimah: (المحرمة) A female who assumes *Ihrām.*

Muhsan: (المحصن) One who is married.

Muhsanāt: (المحصنات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujāhid: (المجاهد) (pl. *Mujāhidîn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idîn.* See *Jihād.*

Mujazziz: (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam: (المعجم) Collection of *Ahādîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadîth,* conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram: (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah: (الملاعنة) The act of performing *Li'ān*.

Mulabbadah: (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās*.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidūn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah: (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir*.

Munkar wa Nakîr: (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn: (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh è will sort out the good and the evil into three groups: 1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

Al-Muqatta'āt: (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afīn: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallā: (المصلى) A praying place.

Musallî: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahādîth* divided into books and chapters.

Musāqāt: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muhaffalah or Khilābah: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed- Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādîth* with complete chains.

Musallā: (المصلى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahādîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādîth* in which a later compiler collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahîh Muslim* and *Sahîh Al-Bukhārî*.

Muta'awwilūn: (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijāt: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikāf*.

Mu'tamir: (المعتمر) The person performing *'Umrah*.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt: (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with

tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādîth* that are found in both the collections of *Ahādîth*: *Bukhari* and *Muslim*.

Muttaqî: (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

Muttaqūn: (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn: (المولدون) The children of female slaves from other nations.

Muzābanah: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

Muzāra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nār: (النار) The fire of Hell.

Nabî: (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in

the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النَّضِي) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb.*

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah,* and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalîzah* (heavy impurity) and *Najāsah Khafîfah* (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshî: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhārî*, Vol.3, *Hadîth* No. 621)

Na'l: (النعل) Slipper or sandal.

Namîmah: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النامصة) The women who plucks the eyebrows of other women.

Naqdul-Hadîth: (نقد الحديث) The Methodology of Critical Evaluation of *Ahādîth*.

Naqîb: (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadîth*.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to *Uqiyyah* (60 grams approximately).

Nasî': (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl: (النصل) A part of an arrow.

Nāsut: (الناسوت) Human, as opposed to Divine.

Nawāfil: (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory *(Farîdah)*. See *Nafl* and *Nāfilah.*

Nawāt: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النفاق) Hypocrisy.

Nifās: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to *Sharî'ah* (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt*, e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (النور) Light

An-Nūr: (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men,

saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of *Qadar/Ahlul-Qadar*.) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadîd: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

Qādî : (القاضي) Judge.

Qā'idîn: (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid*.

Qaylūlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb: (القليب) A well.

Qamîs: (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri: (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القارن) One who performs *Hajj Qirān*.

Qarîn: (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The *Mîqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasāmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhārî*, Vol. 8, *Hadîth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza':(القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qîrāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القربة) A water skin.

Qirsh: (القرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or Qassiyyah: (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced ex-

cept if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā': (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt: (القضاة) Plural form of *Qādi.*

Qudhadh: (القذذ) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمقم) A narrow-headed vessel.

Qunūt: (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and

therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî:*** (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed,

and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān: (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh è on the day of *'Eidul-Adhā* and the two days following it.

Qust: (القسط) A type of incense.

Qu'ūd: (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashahhud* are recited.

Rabā'i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah: (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb*. All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl: (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl*.

Rabī'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah: (الرضاعة) The suckling of one's own or someone's child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and ***Rahīm:*** (الرحمن والرحيم) These words are from the root *rahm*

which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الرّيّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See *'Atîrah.*

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm.*

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Ra'sul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhîm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahādîth*.

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahādîth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among

the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullah*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) ﷺ.

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū':(الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā: (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of *Busr*.

Sā':(الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madînah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab'ah: (السبعة) The seven compilers of *Ahādîth* - Bukhārî, Muslim, Abū Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or ***Sheba:*** (سبأ) The queen who visited Solomon to test his wisdom..Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānî: (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah*.

Sabāhāh: (صباحاه) An exclamation indicating an appeal for help.

As-Sabat: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah* 7, *Al-A'rāf*.

Sābi': (الصابىء) (pl. Sābians) Those who change their religion.

Sābiqūn: (السابقون) See *Muqarrabūn*.

As-Sābiqūnal-Awwalūn: The first forerunners in the faith.

Sābirūn: (الصابرون) People who are patient and steadfast.

Sābi'ūn or ***Sabean:*** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq: (الصداق) This word has the same meaning as *Mahr.*

Sadaqah: (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh,* which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr.*

Sadūq: (الصدوق) Truthful.

As-Safā wal-Marwah: (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y.* These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar: (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah: (الصغيرة) A child or minor girl underage.

Sahābah: (الصحابة) (sing. *Sahābî*)A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādîth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudāribs* in a given *Mudādrabah* agreement.

Sahîfah: (الصحيفة) A page or manuscript. Collection of *Ahādîth* by a Companion.

Sahîhayn: (الصحيحين) The Twins. The two most authentic books of *Ahādîth*-

Sahîh Al-Bukhârî and *Sahîh Muslim*.

Sahîh Al-Bukhârî: A book of *Ahâdîth* compiled by Imām Bukhârî.

Sahîh Muslim: A book of *Ahâdîth* compiled by Imām Muslim.

Sahūr: (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah: (السائمة) A flock of about one hundred grazing animals.

Sā'ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladharî, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shatt'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah: (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadîth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah: (السجدة)

Sūrah 32 of the Qur'ān.

1. ***Sajdatus-Sahw:*** (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah: (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf.*

Salām: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of *'As-Salāmu 'Alaykum wa Rahmatullāh'* which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt,* a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt.*

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhîm, You are indeed Praiseworthy,

Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābîn: (صلاة الأوابين) It is another name for *Salātud-Duhā,* that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah.*

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia.* The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr,* recite *Al-Fātihah.* 2. After the second *Takbîr,* recite *Tashahhud* and *As-Salātul-Ibrāhîmiyyah.* 3. After the third *Takbîr,* pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr,* finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam':(صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah.*

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih,* honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السنُّوت) Fennel or aniseed.

Saqîfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the *'Awrah*.

Sawm: (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly

people and the ones who have permanent diseases like ulcers.

Sawād A'zam: (السواد الأعظم) The great majority.

Sawîq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah*. It is done to symbolize Hajar's search for water for her son Ismā'īl.

Sā'ī: (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'ī*.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî*.

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān: (شعبان) The eighth month of the Islamic calendar.

Shāfi'ī: (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'ī.

Shahādah: (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilaha illallāh Muhammadur-Rasūlullāh* (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahîd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaykh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaytān: (الشيطان) (pl. *Shayātîn*) Satan, the enemy of mankind and the

source of evil in the world. See *Iblîs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharî'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shî'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharî'ah* (Islamic law), used by Shî'i religious scholars to derive legislation and issue religious opinions. So, a *Shî'ah* is a follower of the twelve Imāms. Shî'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqāq: (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Āmmah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of

the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah.*

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafî *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddîq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffîn: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādîth*), is used for the compilations done by Imāms and Scholars named, Bukhārî, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjīn: (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifīn* (83:7-9).

Sin nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin nut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtūm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqîm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

Sirwāl: (السروال) (pl. *Sarāwīl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick.

Also called a *Miswāk*.

Subh Sādiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh: (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are:*'Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

Sufrah: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf: (الصحف) pages or manuscripts.

Suhūliyyah: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr: (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd: (السجود) See *Sajdah.*

Sunan: (السنن) Collection of *Ahādîth* only containing legal traditions (*Ahādîthul-Ahkām*).

Sundus: (السندس) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādîth* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat ut-Taqrîriyyah: (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or ***Mustahabb***: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See *Mustahabb.*

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

Sunnah Mu'akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,'

and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah: (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah.*

Tabî':(تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tābi'ūn: (التابعون) (sing. *Tābi'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tadbîr: (التدبير) About freeing a slave.

Tadlîs: (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mājah,* collected by Ahmad from *Hadîth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction.*

Tafsîr: (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the

limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlīl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlīl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnîk: (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahīh Al-Bukhārî*, the Book of *'Aqîqah*, Vol. 7, Page No. 272)

Tā'if: (الطائف) A well-known town near Makkah.

Taylasān: (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

***Tajwîd*:** (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbîr: (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar*.

Takbîrah: (التكبيرة) A single utterance of *Allāhu Akbar*.

Takbîratul-Ihrām: (تكبيرة الإحرام) Saying *Allāhu-'Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrimah* (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'î: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbînah: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham ﷺ and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharîka laka labbayk. Innal-hamda wanni'mata, Laka wal-mulk. Lā sharîka laka*. (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mîn: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan'îm: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform

'Umrah.

Tanzîh: (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr: (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqlîd: (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqlîs: (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh.See Qur'ān, *Āl 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî: (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (*'Eidul-Fitr* and *'Eidul-Adhā*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwîh: (التراويح) Optional prayers offered after the *'Ishā'* prayers on the nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an

expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhān*)

Tartîl: (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbîh: (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbîh*.

Tashahhud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh: (التشبيه) Ascription of human characteristics to Allāh.

Tashmît: (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslîm: (التسليم) Salutations or greetings, saying of *Salām-As-Salāmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslîm*.

Tasmiyyah: (التسمية) Giving a name, Nomination. A title given to the Basmalah.

Ta'tîl: (التعطيل) Denying all attributes of Allāh.

Tathwîb: (التثويب) Saying of *As-Salātu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān*.

Tawhîd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubūbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the

Qualities of Allāh; *Tawhîdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands.": (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhîdul-Ulūhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how

sacred it may be.

Tawāful-Ifādah: (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah*.

Tawāf ul-Qudūm: (طواف القدوم) The 'Arrival *Tawāf*, the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah*.

Tawāful-Wadā':(طواف الوداع) The 'Farewell *Tawāf*The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See *Tawāful-Ifādah*.

Tawrāh: (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wîl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîdh: (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah: (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*)' and *Ghusl* (in case of *Janābah* etc.) See *Sahîh Al-Bukhārî*, Vol. 1, *Hadîth* No. 334 and 340.

Tayyibāt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zîr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah: (الثلاثة) The three compilers of *Ahādîth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thaniyyah: (الثني أو الثنية) Those having two teeth. See *Musinnah.*

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā': (ثنية الوداع) A place near Al-Madînah.

Thajj: (الثج) Performing the sacrifice on camels.

Tharîd: (الثريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawāb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib Gowment: (الثيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyā: (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah: (التجارة) Trade. Act of buying and selling.

Tilā': (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (التولة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

Tubbān: (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā': (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr: (الطور) A mountain.

Turbah: (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah.*

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on *'Eidul-Adhā*).

Uhud: (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamā': (العلماء) See *'Ālim.*

Ūlul-'Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'Umrā: (العمرى) See *Nihal.*

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām,* the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj,* it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām, Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhārî*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed *'Umrah.* The

fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Ūqiyyah: (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

'Urbān: (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut: (العرفط) The tree which produces *Maghāfir*.

'Usfur: (العصفر) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahīh Al-Bukhārî*, Vol. 2, *Hadîth* No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dîn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe.in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah*.

Wa 'Alaykumus-Salām: (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of *'As-Salāmu 'Alaykum'* (peace be on you).

Wadî'ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

Wahy Ghayr Matlū: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū: (الوحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allāh be merciful to you.

Waylaka: (ويلك) 'Woe upon you!'

Wājib: (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanîfah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl: (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walā': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî: (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: (الورسية) A cloth dyed with *Wars*.

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصلة) The women who affixes hair extensions.

Wasîlah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq: (الوسق) (plural *Awsāq* or *Awsuq)* A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum,* which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj: (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādīth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahīh Muslim, Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān: (يخسفان) Eclipse.

Yalamlam: (يلملم) The *Mîqāt* of the people of Yemen.

Yamāmah: (اليمامة) A place in Saudi Arabia towards Najd.

Yaqîn: (اليقين) Perfect absolute Faith.

Ya'qūb: (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk: (اليرموك) A place in Shām.

Yathrib: (يثرب) See *Al-Madînah.*

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn: (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhā*).

Yawmut-Tarwiyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw: (الزهو) Unripe dates that have begun to ripen.

Zakariyya': (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: (الزكاة) One of the five pillars of Islam is *Zakāt,* which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh,

and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakāt* (24)]

Zakātul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakātul-Fitr*, Page No. 339).

Zakātul-Hubūb: (زكاة الحبوب) *Zakāt* of grain/corn.

Zakātul-Ma'din: (زكاة المعدن) *Zakāt* of minerals.

Zakātur-Rikāz: (زكاة الركاز) *Zakāt* of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنادقة) Atheists.

Zanjabîl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ān, *Al-Insān* (76:17).

Zaqqūm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ān, *Al-Isrā'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ān, *Al-Ahzāb* (33:4), *Al-Mujādilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ān and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm: (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.